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PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS 199
Ourselves and the War—Propaganda?—Inter-Church Conversions—Letter from the Rev. W. A. R. Goodwin—Freedom of Worship in Peru—American Catholic Suffers Loss—War Relief Fund

ANSWERS TO CORRESPONDENTS. 202

BLUE MONDAY MUSINGS. Presbyter Ignotus. 202

RELATIONS BETWEEN ANGLICAN AND AMERICAN CHURCHES. London Letter. J. G. Hall. 203

DR. BERNARD ENTHRONED AS ARCHBISHOP OF DUBLIN. J. G. Hall. 204

DEATH OF COWLEY SUPERIOR GENERAL. 204

ST. GEORGE'S CHURCH, NEWBURGH, CELEBRATES CENTENNIAL. New York Letter. [Illustrated.] 205

THE SPECIAL CONVENTION IN MAINE. 206

DR. WORCESTER ON "NATIONAL PREPAREDNESS." Boston Letter. J. H. Cabot. 206

BISHOP RHINELANDER DISCUSSES THE EPISCOPAL OFFICE. Philadelphia Letter. E. J. McHenry. 207

CHICAGO BROTHERHOOD KEEPS ANNIVERSARY OF SOCIETY'S FOUNDING. Chicago Letter. H. B. Gwyn. [Illustrated.] 208

BISHOP TUTTLE AT THE CENTENNIAL OF BISHOP CROES' CONSECRATION. 209

THE THREE BROTHERS. Rev. A. L. Murray. 209

UNDERSTANDING THE WILL OF THE LORD. Bishop of Pennsylvania. 210

THE NEW KIND OF HOLIDAY CELEBRATION. 211

SOCIAL RESPONSIBILITY AND THE PROPHETIC MINISTRY. Rev. Britton D. Weigle. 212

SOCIAL SERVICE. Clinton Rogers Woodruff, Editor. 214

CORRESPONDENCE: 215
Bishop Parker's Address (Edward M. Parker)—Safety First (Bishop of Quincy)—The Scope of the Board of Missions (Wm. A. R. Goodwin)—"The Party That Would Revolutionize our Church" (Wm. R. Bushby)—"The Outside of the Cup" (William T. Sherwood, T. M. Baxter, Campbell Gray)—Holy Cross Tracts (S. C. Hughson, O.H.C.)—National Preparedness (Ralph S. Nanz)—Individual Chalices (C. B. Kenrick)—The Stonemen Fellowship (T. M. Baxter)—Reading the Church Service (Eugenia Blain)—Revision of the Prayer Book (J. G. Minnigerode, Jr.)—Church Advertising (G. H. Stansbury)—Newfoundland (Wm. James Lockyer)—Panama and Missions (W. N. Webbe)—A Correction (G. Wharton McMullin)

LITERARY. 219

RELIGIOUS EDUCATION. Rev. Charles Smith Lewis, Editor. . . . 220

A SUCCESSFUL EFFORT TO RESTORE SPIRITUAL LIFE IN A SMALL WESTERN PARISH. 221

PERSONAL MENTION, ETC. 222

THE CHURCH AT WORK. [Illustrated.] 224

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VOL. LIV MILWAUKEE, NEW YORK, AND CHICAGO.—DECEMBER 11, 1915 NO. 6

EDITORIALS AND COMMENTS

Ourselves and the War

THERE is a timely article in the December *Atlantic* from the pen of the Rev. William Austin Smith entitled Some False Consolations of War. Mr. Smith deprecates such expressions as "The nations at war are discovering their souls." Germany, England, and Russia, not to say the other belligerents, are assuring us of the truth of this alleged fact. "If we accept this witness," continues Mr. Smith, "we must believe that since the engines of war set about their gruesome task the soul of Europe has been cleansed." But he refuses to accept it offhand. "If the nations at war are really 'finding their souls,' this pearl of great price may be worth what it costs. Pacifists, therefore, may well ask whether this sublime mood of those who are giving their all is a true witness of Europe's redemption, or is a kind of hysteria which is so often the illusion of grief." Mr. Smith examines the after-results of other wars and the present conditions during this present war and concludes that the expression quoted is among the "False Consolations of War."

And it is well to lay stress on that denial. No doubt wars must be fought, just as long as there are nations that are willing to be aggressors. No doubt a condition of preparedness is necessary on the part of those nations that have no such ambition. No doubt men and women who make sacrifices are ennobled by those sacrifices.

But let us have no illusions. War is a devilish means of obtaining what a nation may want and a serious evil for the nation that is the victim. We may not rightly seek to idealize it by phrases such as that which Mr. Smith punctures.

A national "soul" that can only be discovered by means of war is a soul that will be lost again as soon as war is over.

ON THE OTHER HAND, a paper in the same magazine by that well-known apostle of peace, the Baron d'Estournelles de Constant, strikes us as more vulnerable.

The Baron writes on America's Duty. He is not intrusive; the editor explains that the Baron has written at the editor's request, and indeed this country has profited so greatly by the visits and then by the books of the Baron that we are particularly grateful to him for the frank and courteous expression of his views.

The Baron holds that it was a grave mistake for the United States to have omitted to make protest at the German invasion of Belgium and Luxembourg. We also, he points out, were signers of the treaty that recognized their neutrality.

"... If a state, inspired by the desire to dominate, systematically violates treaties and opposes contempt for right to the new tradition of respect for right, then there is danger, not only to the policy of the United States, but to their whole political system, their liberty, and their existence. And if, furthermore, the violated treaties were signed by the United States, and if they admit such violation, they simultaneously renounce their rights, their duty, and the part they should play. They resign themselves to be mere lookers-on at a struggle which will decide their own fate; they withdraw from the ranks of the defenders of human liberties; they lose caste and disqualify themselves. Such weakness is astonishing. It is not American. It is worse than being afraid of blows; it is being afraid of responsibilities."

This is a severe indictment, but no more severe than many Americans are framing for themselves.

But we are far from convinced that the indictment is a just one.

The Baron outlines what, in his judgment, should have been the course of the United States:

"In August, 1914, the United States ought to have uttered a whole-hearted protest against any violation of right. A definite, humane protest from them would have had incalculable consequences. It would have opened the eyes of the German people by warning them that they were on the wrong road. It would have emboldened other neutrals and brought them together, and, in this way, the people of the United States would have been raised to the rank of directors of the modern conscience and also of that of judge for the future."

Moreover, he holds that, though a year and more have gone by, the same duty still rests upon the United States:

"Even admitting a complete victory for the German armies, the duty of America will be all the more thankless and the more pressing. The longer the government of the United States delays its protest, the more certain will be the necessity of making that protest."

He does not hold that the United States should enter the war:

"A formal and definite protest was, and remains, their resource and their duty.

"What would be the use, it will be asked, of a protest without any means of following it up? Would it not involve humiliation or war sooner or later? No. Abstention will lead the United States to war more surely than a protest. It is clear that the United States are now more or less compelled to act because they held back too much at the beginning of the war. Their attitude of reserve led the Germans to think they could do anything they pleased. It encouraged their attack, not only on France and Belgium, but on the whole world. The German government has constantly asserted that if it had been warned in good time of what England would do it would not have declared war. If it had received a protest from America, it would have had more respect for right, and would not have regarded right as defenseless and non-existent . . . .

"Does not the American government possess hundreds of means of preventing the German government from taking advantage of the situation to damage American interests? The most foolish and ineffective of them, and the one that would best suit German calculations, would be a declaration of war, which would plunge the United States into utter confusion and give unexpected strength to the arguments of the peace-at-any-price party."

BUT THERE ARE some things that the Baron has failed to observe.

Great Britain, with France and Germany, *guaranteed* the neutrality of Belgium. The United States did not. There has

been no time since American history began that the United States could have made herself a party to the guarantee of the political condition of an European state without thereby entering into what Americans have always termed "entangling alliances." The international responsibility assumed by the United States has never been such as to require such an office of her. While the warnings of the first President are remembered and heeded, it never will be.

Moreover, respect for the neutrality of Belgium by others is necessary for the national protection of Great Britain and France. From both selfish and unselfish considerations, therefore, their position, when Belgium was menaced, differed wholly from that of the United States.

But this is not to say that, without being legally bound, in international law, to do so, the United States might not have been morally bound to make such protest. If our friends would argue the moral rather than the legal question they would be on stronger ground.

Yet even this is not necessarily true. The imagination of the American people in August, 1914, was not sufficient to enable them to see the colossal extent that the war would assume.

Probably the same is true of others. We have just been reading again those burning letters of the Baron de Constant to President Nicholas Murray Butler that were printed in the New York *Times* during the fall of 1914. In those letters he seems not to have indicated a belief that the United States was bound to make formal protest against the invasion of Belgium. The events of the year and more since then, the general disregard of international law, the sinking of passenger vessels, the devastation wrought by zeppelins, the intrigues of diplomats in our own country, the colossal crime against the Armenians, all these things may justify a belief that things might have been better if the United States had made a strenuous protest at the first of them. But this is the exercise of "hindsight," which is proverbially easy, when foresight—even, perhaps, that of the Baron himself—did not indicate that such was the duty of the United States at the time. Neither are we yet convinced that it was her duty.

There was ground at that time for holding that this was one more of those periodical European wars which have been the blight of the Christian centuries. There are always moral questions involved in war. There would have been moral justification for the United States to intervene by protests in the Napoleonic wars, in the Crimean war, in the Franco-Prussian war, in the Russo-Japanese war, in the Balkan wars, in the attitude of Serbia toward the Sarajevo murders, as well as in the attitude of Austria toward Serbia. The same policy that led the United States to refrain from protest against acts of aggression in these, actuated the United States in August, 1914.

Europe has been organized on a militaristic scale. The United States has not. The appeal of Europe has always been to force. The appeal of the United States has not.

The United States has, in times of peace, sought to exert her good offices to lead Europe away from the militaristic principle. She supported the Czar in his proposals for disarmament. She took advanced positions with respect to The Hague tribunals. She made The Hague arbitration an actuality. With Great Britain she has shown the world how a boundary line extending into the thousands of miles can with entire safety be left unfortified and undefended.

She has used times of peace rather than times of war as best fitted to promote the continuance of peace.

And so, when the United States failed to protest against the invasion of Belgium and Luxembourg she acted according to precedents that were wise, that were right, that no advocate of peace—not even the Baron d' Estournelles de Constant—has ever challenged.

When, therefore, even so cordial a critic, so valued a friend of the American people as the Baron, assumes that our duty to make protest against the violation of Belgian neutrality is so clear that it cannot be contested; that the policy of this nation since that event "is not American, it is worse than being afraid of blows, it is being afraid of responsibility," we are bound to protest. This is an unjust indictment.

BUT PRECEDENT is not wholly binding. It may fairly be argued that with the colossal nature of the present conflict—though that could not have been foreseen in August, 1914—and with the greater responsibilities that devolve upon the United States as a world power, which she has only become in recent years, she was bound to break her hitherto unbroken precedent of a century and a quarter and make her protest when the crime against Belgium was perpetrated.

But if our friends put the American duty, as they see it, upon that ground, let them make it clear that they do not put it upon the other grounds that we have considered.

And even on this ground we should contest the view.

The United States was either called upon to do everything in her power to uphold the hands of those who acted for the protection of Belgium and of Serbia or she was called upon to do nothing. If it was her duty to protest, it was her duty to back up her protest by force of arms; to declare war. We cannot see how it can be argued that she ought to have advanced only a little way on such a programme. And we agree with the Baron that war would have been "the most foolish and ineffective" policy that the United States could have taken, whether or not it was the one that "would best suit German calculations."

The United States has intervened by protest against the later acts of aggression on the high seas and the crimes against the Armenians. Her hope in doing so was to prevent the like acts in future. In this, though not wholly successful, she has still obtained a considerable degree of success. The safety of passenger steamers, though not made certain, has been greatly increased by reason of her protests.

Of course we could have broken diplomatic relations with the offending nations as evidence of our disgust with their national policies. But are we not of more service to humanity by retaining diplomatic relations if we can, and so retaining the opportunity of service to humanity, by means of our own diplomatic representation in these capitals? And we are perfectly honest in wishing to be of service to the peoples of all the nations, whatever be the faults of their governments. Who can wish that Mr. Morgenthau be withdrawn from Constantinople, in view of all that is happening in Turkey, or Mr. Gerard from Berlin, unless there be actually no course possible for this country but to withdraw them? Our function is to be of service; not to judge nor to punish.

THE BARON'S POLICY would mean that henceforth, in future years, it must continue to be the duty of the United States to protest, by effective measures, against any future acts of national aggression, in Europe and elsewhere.

And that, in turn, means that the United States must abandon forever her historic policy of avoiding entangling alliances. It must mean that she must compete with European armaments, must take cognizance of European alliances and ententes, must make herself a factor in European diplomacy. Contrariwise she must also abandon the Monroe Doctrine, and permit, if she does not invite, the like interference in Pan-American affairs by the European Powers that she proposes to exert in European affairs.

We cannot think that a changed policy of that nature would militate to the best interests of the world, and we are confident that it would be the worst conceivable policy for this country. Moreover Europe would be almost a unit in resenting it, once such a policy had gained its momentum, however any of the Powers might welcome it in their present distress.

It is regrettable to find that this nation has caused disappointment to our good friends among both belligerents by continuing, under great provocation, to pursue her unbroken American course during this war. We think it quite likely that the United States can no longer look forward to a position of influence in determining the basis of ultimate peace. It does not follow that American policy should be determined by that fact.

Moreover it is disappointing to us to seem compelled—by duty rather than by inclination—to hold aloof in this hour of great need of those whom, on the best evidence we can discover, we believe to be the party of right in this present war. We are friends to all the parties, whether they wish our friendship or not; but the Austrian ultimatum to Serbia followed by the German ultimatum to Belgium is, to very many of us, conclusive as to immediate responsibility for the war. We have carefully weighed the German view and most of us have rejected it. And the subsequent campaign against women and children and non-combatants, by zeppelin and by submarine, and the frightful crime against the Armenians, the whole programme of frightfulness, have greatly lengthened the series of events against which the American people make their most sincere protest. The central Powers have simply thrown away the sympathy of the American people. But they have not thrown away the desire

of the American people to serve them as children of our common humanity.

Congress is about to assemble. It will be literally an awful thing for this country if her foreign relations be made the subject of party divisions. If the minority party seeks simply to embarrass the President in the most difficult work a President has had since Lincoln, it ought to mean and probably would mean the death of the minority party—and it might mean something else much worse than that. Yet some of the Republican papers seem to indicate such an intention, at least for their own part.

It is not pleasant to feel that duty calls us, the American people, to keep out of this contest—an unheroic duty. But the considerations we have set forth seem not only to justify but to compel the continuance of the American policy of non-intervention, except it be to find a way to establish peace.

WE know of nothing more reprehensible in American journalism than the reports sent broadcast from New York to the effect that the Rev. Dr. Manning is on the verge of joining the Roman Church. They appeared in the metropolitan papers early last week, just after the rector of Trinity Church had started for Minneapolis in pursuance of an engagement to preach a week's mission at Gethsemane Church. While he was engaged in this most difficult spiritual work the libelous stories were sent out. It seems impossible that they were not purposely so timed as to appear when he was not available to meet the attack.

Propaganda?

Somebody has upon his conscience a terrible responsibility for which he must render account to Almighty God.

IN nothing is the contrast between the Anglican and the Roman spirit more marked than in the treatment of converts. The Roman plan is to herald each one by name and to make a great ado over it. The Anglican plan is to say nothing, out of deference to the individual.

Inter-Church Conversions

We have repeatedly analyzed the religious antecedents of representative Confirmation classes in all parts of the country. These almost invariably number from one to three per cent. of former Roman Catholics—counting those confirmed and those formally received with credit for their Roman confirmation. As our total confirmations are about 55,000 a year it follows that from 500 to 1,500 or more people are annually received from the Roman to the Anglican communion by their formal act. It is probable that the larger of these figures is more accurate than the lesser, and it is more than possible that the number is still greater. For ourselves, we believe it is.

Yet we do not wish to lay too much stress upon this fact. Religious affiliations rest all too lightly upon American Christians. Every religious body loses a considerable number of adherents annually from mere drift. We have too often lamented the annual losses to the Church from the simple disappearance of people who no longer fulfil their duties to the Church and who, in many instances, are lost sight of by removals and other causes, to feel any great elation over these accessions from Rome or from other bodies. All of us alike are subject to this deplorable drift. If Rome or Presbyterianism or Methodism can do something for the spiritual good of people who have drifted from our own communion and who may finally come within the scope of their influence, well and good. As these were generally losses to us before they were gains to others, we have no ground for criticism. Neither, on the other hand, may it be assumed that those former Roman Catholics who are constantly being incorporated into the American communion were actively "good Catholics" immediately before the transition. If we save some of Rome's losses and Rome saves some of ours, there is no great occasion for either of us to be particularly elated over the fact. Each of us has still other losses that nobody saves. Only, as there are constantly paraded before our eyes the names of those who have submitted to Rome, without the least sense of delicacy of feeling toward those persons themselves, it is as well that occasionally the actual facts should be told.

From twenty per cent. to a third or even more of the average, normal Confirmation class is made up of people who had received some sort of recognition as members of some other Christian body. Rome regularly furnishes a reasonable number of these.

WE are printing in this week's Correspondence a letter from our good friend, the Rev. W. A. R. Goodwin, to which we would direct special attention. It will be remembered that it was the defeat of Mr. Goodwin's resolution in General Convention that has led to the widespread feeling that the Board of Missions, in its recent determination, has run directly counter to the view of the parent body.

Letter from the Rev. W. A. R. Goodwin

For Mr. Goodwin's kindly tone we have the fullest appreciation. But he felt the resolution in which—to use his present words—"it was asked that such permission be given by the General Convention to the Board" to be worth introducing and worth voting for. When, then, that resolution was defeated, how can he think that the effect as to the rights of the Board was precisely the same as though it had been carried? If defeat meant the same as victory, why should it have been introduced?

If what Mr. Goodwin terms—we should say quite unhappily—the "Catholic party" and the "non-Catholic party" are each to seek preponderance in the Board for the purpose of securing legislation that would be pleasing to itself and distasteful to the other, the system of party government will then have been established in the Church. We do not stand for one party as against the other. We protest against introducing the party system at all. It was not necessary for the maintenance of our mission work to send delegates to Panama. When, therefore, a considerable element in the Church strongly objected, that should have settled the matter. No "party" had the moral right to push such a measure through. Experience has shown that all Churchmen can and will give their enthusiastic support to the Board of Missions when it occupies itself solely with the work of the missions of the Church. That we hold to be its sole purpose, and it cannot wander off into other matters, supported though they be by a group that makes of itself the dominant party—though not elected on party lines—without forfeiting the confidence of such Churchmen as do not put partisan success first. It shall be our purpose to urge the Church to banish partisanship altogether from the Board of Missions. The non-partisan system was working admirably when a dominant group insisted upon overthrowing it, at the expense of the disruption of the Board. We only ask Churchmen to put "Missions first" in all the deliberations of the Board of Missions.

We accept gladly Mr. Goodwin's hypothetical question—"If this Church should be invited by the Church of Rome to send representatives to the Vatican," etc.—as a test of what the "Catholic party" in the Board of Missions should do and no doubt would do. They should declare that the question did not come within the purview of the Board of Missions and should send it to the House of Bishops, where it belongs, for discussion "in council." That was the course taken when the Archbishop of Canterbury invited American representatives to participate in the Lambeth Conferences. It would be an impertinence for the Board of Missions to pretend jurisdiction over such a matter, and we cannot conceive that the "Catholic party"—if there is such a thing; we never use the term—would be partisan enough to demand that the Board jeopardize all the work under its control for the sake of appointing delegates to such a gathering. Let Mr. Goodwin think how Catholic Churchmen would be lowered in his own estimation if, being in the majority in the Board of Missions, they should so conduct themselves.

And the greatest compliment that it were possible to pay is constantly given to Catholic Churchmen in that somehow the Church always assumes that these, when they are in power, will act generously, as a matter of course, to other Churchmen; an assumption that is neither given to nor earned by other groups.

PERU has just established legal freedom of worship, where heretofore other worship than that of the Roman Catholic Church was forbidden by law. It should be added that the law has not, in recent years, been very rigorously enforced, so that the change to legal freedom is less marked than it would otherwise have been; but in one of the least modern of the South American states this mark of progress is well worthy of notice.

Freedom of Worship in Peru

Peru has particular difficulties in many ways. The wealth of the Incas especially attracted the cupidity of the Spaniard, and the early history of the contact of the races is a deplorable one, in spite of the fact that honest missionary work was being done at the same time that the land was being despoiled. In-

dians continue to be in the great majority in the population and the climate does not favor strenuous exertion. In spite of these and other disadvantages, popular education, though far from satisfactory, is steadily improving, and the government seems to be making a real attempt to advance to the higher levels attained by certain others of the South American states. If we are sometimes tempted to be critical, let us ask ourselves whether we, with opportunities so much greater than those in South America as to admit of no comparison, have made so very pronounced a success in the civilization of the Indian as to entitle us to criticise the European minority in Peru for not making a modern state out of the Indians who comprise the majority within it.

Nothing has so effectually discredited the Panama Congress as the generally unsympathetic tone which it has taken toward the problems of South America and its failure to recognize the great differences in the condition of the different republics. We, for our part, believe that the American people rejoice in such marked instances of self-development as that which Peru has attained in this most recent step, and the American republic congratulates the people and the republic of Peru upon this remarkable advance.

American Catholic Suffers Loss

WE send profound sympathy to the editor of the *American Catholic* in the loss of his home with its contents, including the records of the periodical, by fire. It is a grave loss to any undertaking to have its records destroyed, but as his mail list is intact it may be possible, with the help of the subscribers, slowly to reconstruct the subscription list.

And the loss of one's home, with those many personal possessions that insurance cannot replace, is a sad event indeed.

And so we tender heartfelt sympathy to Father Wilson in this calamity.

RECEIPTS for THE LIVING CHURCH WAR RELIEF FUND for the week ending Monday, December 6th, are as follows:

THANKSGIVING DAY OFFERINGS:

Ascension Mission, Springfield, S. D.	$ 5.00
St. Stephen's Church, Paynesville, Minn.	11.31
St. George's Church, Chadwick, N. Y.	4.35
Church of Our Saviour, Akron, Ohio	30.00
St. James' Church, Sault Ste. Marie, Mich.	25.01
St. Paul's Memorial Church, St. Joseph, Mich.	6.29
St. Simeon's Church, Wildwood, N. J.	4.07
St. James' Church, Clinton, N. Y.	20.47
A communicant of All Saints' Church, Orange, N. J.	25.00
Rev. H. L. Burleson, D.D., New York	25.00
L. H. P., Philadelphia	10.00
R. H. Shoemaker, Pasadena, Calif.	10.00
A communicant of Trinity Church, Boston	2.00
Christmas gift in loving memory of Elizabeth Massenburg King	5.00
Christmas gift in loving memory of Joel G. King	5.00
Miss Lucy S. Kennett, Cambridge, Mass.	15.10
Per Rev. Robert L. Stevens, Tuckahoe, N. Y.	3.00
A member of Christ Church, Chicago	2.50
Miss C. M. Sawyer, Hudson Falls, N. Y.*	10.00
M. F. M., St. Augustine's, St. Louis*	5.00
The Misses Johnston, Cooperstown, N. Y.*	10.00
Howe School, per Rev. Dr. McKenzie*	79.32
In memory, Rev. Russell Woodman*	10.00
Calvary Church, Summit, N. J.†	10.00
Total for the week	$ 333.42
Previously acknowledged	17,016.17
	$17,349.59

* For relief in Paris.
† For relief in Dresden.

ANSWERS TO CORRESPONDENTS

A. B. C.—The "famous aphorism," *Securus judicat orbis terrarum* (*vide* London Letter, THE LIVING CHURCH, November 20th), is a part of a phrase from St. Augustine *Contra Epistolam Parmeniani* which may be rendered: "Wherefore the whole world passes secure judgment on the evil character of those who separate themselves from the whole world, no matter where they live." It might be paraphrased: "An indictment against all mankind simply discredits its bringer." Wiseman included the passage in a catena against Anglicanism published in the *Dublin Review* for August, 1839, the purpose being to show that Anglicanism is discredited by its local character. Newman was so impressed by the quotation that he gives it as the primary cause of his conversion to Romanism (*Apologia*, p. 116). It was Newman's description of the effect of the passage on him that gave it its celebrity.

CHURCHMAN.—Tenebrae (meaning Darkness) is an office quite general in Roman churches on Wednesday, Thursday, and Friday evenings in Holy Week, consisting of the matins or lauds of the following day, a lighted candle being extinguished after each of the psalms until only one remains. The office is of considerable antiquity and (with the permission of the Bishop) would fit well into Anglican worship, but is used only to a very limited extent. We know of no form of service published for its Anglican use that is available in this country.

APOSTOLIC CATHOLIC.—(1) We know of no edition in English of the writings of St. Gelasius, though there is one of the *Gelasian Sacramentary* (Clarendon Press, $5.75).—(2) The Christian Literature Co. went out of existence and its publications were taken over by Scribner.

SOME months ago I printed an unfinished poem found on the body of a French soldier in the trenches. Here is a companion-piece, from the Dardanelles, the author of which will write no more. It shows that he who composed it had not been rightly instructed, else he would not have written of "lazy, listless angels"—how unlike

"Michael, archangel, like the sun,
Splendid beyond comparison!"

nor have misunderstood our Lord's fourth word on the Cross. But with all necessary allowances, it is a heart-moving utterance, and tonic indeed after some Tolstoyan has been portraying passivity as the Christian ideal.

"Jesus, whose lot with us was cast,
Who saw it out from first to last;
Patient and fearless, tender, true,
Carpenter, vagabond, felon, Jew—
Whose humorous eye took in each phase
Of full rich life this world displays;
Yet evermore kept full in view
The far-off goal it leads us to;
Who, as your hour neared, did not fail—
The World's fate trembling in the scale—
With your half-hearted band to dine,
And speak across the bread and wine;
Then went out firm to face the end,
Alone, without a single friend;
Who felt as your last words confessed—
Wrung from a proud, unflinching breast
By hours of dull, ignoble pain—
Your whole life's fight was fought in vain;
Would I could win and keep and feel
That heart of love, that spirit of steel;
I would not to Thy bosom fly
To shirk off till the storms go by;
If you are like the man you were,
You'd turn in scorn from such a prayer
Unless from some poor workhouse crone
Too toilworn to do aught but moan.
Flog me and spur me, set me straight
At some vile job I fear and hate;
Some sickening round of long endeavor,
No light, no rest, no outlet ever;
All at a pace that must not slack,
Tho' heart would burst and sinews crack;
Fog in one's eyes, the brain a-swim,
A weight like lead in every limb
And a raw pit that hurts like hell
Where the light breath once rose and fell;
Do you but keep me, hope or none,
Cheery and staunch till all is done,
And at the last gasp quick to lend
One effort more to serve a friend.
And when, for so I sometimes dream,
I've swum the dark, the silent stream,
So cold it takes the breath away—
That parts the dead world from the day,
And see upon the further strand
The lazy, listless angels stand;
And, with their frank and fearless eyes,
The comrades whom I most did prize;
Then, clear, unburdened, careless, cool,
I'll saunter down from the grim pool
And join my friends. Then You'll come by,
The Captain of our company,
Call me out, look me up and down,
And pass me thro' without a frown,
With half a smile, but never a word;
And so—I shall have met my Lord."

WE HAVE HEARD much of Oxford in war-time. But here is a glimpse of a university town even dearer to some of us, dated All Souls', 1915:

"This has been a very particular and solemn and wonderful Feast of the Dead. The leaves are falling in the Backs, the golden carpet spreads and unrolls. There was wind for All Saints', driving the leaves in long, unending, filing streams, racing down the ways, hurrying around corners, going they know not where, but neither

complaining nor fearing—these are the *âmes fanées*. But to-day, after the prayers, they lie at peace under a brilliant sky. You forget they are leaves; you just feel the sun and see the colors—it is the foretaste, the Vision: *Urbs Syon aurea, cive decora.*

"In St. Giles we had a requiem for the fallen, arranged as only our vicar can plan the setting: the church darkened, under military orders, but sufficiently alight with candles about the altar, those *cierges* that let you forget the candle and see the flame; many servers, but no intruding choir, only, somewhere in the background, a man's voice singing *Dies Irae*. And afterwards, out to the sky and the sun, the flashing of gold and crimson from beech to chestnut and, more palely, to the elms. So glorious, that who can tell which is best, Life or Death? Perhaps you have had as much or more; but this is what we have had for eyes that in some small measure can see."

WE GROW DISCOURAGED sometimes at the report of religious indifference among college students to-day: needlessly so, I am convinced, for the flame of devotion and self-sacrifice burns clear and high. But here is an echo out of the past, from the *Watchman*, a Baptist organ, of 1822, nothing less than a careful estimate of the state of religion in fourteen colleges of that period. (I wonder why no figures are given for Princeton.)

	Number of Students	
Yale	373,	115 pious.
Harvard	302,	12 pious.
Union	234,	50 professors of religion.
Chapel Hill	160,	6 pious.
Brown	156,	38 or 40 pious.
Dartmouth	138,	64 pious.
Bowdoin	120,	19 or 20 pious.
Hamilton	107,	45 or 50 pious.
Middlebury	87,	60 pious.
Williams	78,	35 pious, probably.
Dickinson	75,	34 pious.
University of Vermont	45,	10 pious.
Amherst	98,	50 or 60 professors of religion.
Franklin (Ga.)	120,	8 hopefully pious.
	2113	456

Less than one-fourth of the students are reported as "pious." Harvard's condition was truly deplorable. I note with pleasure that Middlebury's percentage is highest. How is it to-day? What standards of "hopeful piety" would be used?

THIS is worth preserving, "lest we forget":

IN A BELGIAN GARDEN

Oh, where are all the flowers white
That used to blossom here?
And where are all the lovely birds
That sang so sweet and clear?
That lived in trees so fair and green
But now are sad and sere.

The white flowers all are withered, dear,
Now every flower is red.
The singing birds you used to know
From haunted trees have fled.
For bird and tree, like most of me,
Dear little one, are dead.

But won't they ever come again,
The flowers so sweet and white?
And won't the trees be green again
To shelter birds at night?
And won't the birds come back again
To sing the morning bright?

For you the flowers may blossom white
For me they must be red.
For you the birds may sing again,
The weary woman said.
But never bird nor tree nor flower,
May sing for me or soothe an hour;
For all my heart is dead.

WHO CAN TELL what "the Church of God of the Abrahamic Faith" is? It is a new title.

I HAVE JUST been studying the balance-sheet of a club established for civic advancement. (I belong to it, so I must take my share of responsibility, I suppose.) On the restaurant account, the ratio of receipts to expenses is, roughly, 24:23, with a profit of $13,000. The bar account sums a ratio of 36:25, with a profit of $11,000; and the cigar account, 33:26, with a profit of $5,500. The source of large profits is plain; but, somehow, ——!

RELATION BETWEEN ANGLICAN AND ARMENIAN CHURCHES

Discussion by Anglican Dean and Roman Bishop

The Living Church News Bureau
London, November 19, 1915

ON a recent Sunday evening the Armenian community in Manchester attended the service in the Cathedral, and the Archbishop of the Armenians in Western Europe was present in his vestments, accompanied by his chaplain. The Dean of Manchester (the Rt. Rev. Dr. Welldon), who preached, pleaded movingly for sympathy for the Armenian people in their unexampled sufferings at the hands of the Turks.

The Dean incidentally reminded the congregation that the Armenian Church was an autonomous communion, and not any more in sympathy than the English Church with the Church of Rome under its present system. These remarks of the Dean were reported in the Manchester *Guardian*, and thereupon the Roman Bishop at Manchester, who bears the style of the "Bishop of Salford," in a letter to that newspaper, accused the Dean of making an "astonishingly inaccurate" statement upon the position of the Armenian Church relatively towards Canterbury and Rome. The Dean replied that it would suffice to show that the representatives of the Church of Armenia agreed with his view of the position of their Church:

> "The presence of so many Armenian Christians, by their own desire, at Divine Service in the Cathedral last Sunday evening, with their Archbishop at their head, is in itself, I think, enough to prove their sympathetic feeling towards the Church of England and their independence of the Church of Rome. The Archbishop himself, who may not unfairly be regarded as a higher authority than even the Bishop of Salford upon the Archbishop's own Church, so far from repudiating my sermon or any part of it, has kindly expressed his gratitude for it in the warmest terms."

The Dean went on to say that he had made some study of the Armenian Church, and that some years ago, when Mgr. Ormanian's history of the Church of Armenia was translated into English, the Dean wrote, at the translator's request, a brief introduction to it, and of that introduction, which was much the same as the statement made in his sermon, he has received no adverse criticism, but only cordial appreciation from Armenian Churchmen. The answer, then, which the Dean made to the Roman Bishop was that in the opinion of the Armenian Churchmen themselves their Church has been and is "national, episcopal, and, in spite of the aggressive policy which the Church of Rome has at different times adopted in Armenia no less than in England, in independence of the Papal See." The Dean added, in a postscript, that since finishing his letter the Armenian Archbishop had written to him again, assuring him, and authorizing him to publish his assurance, that the Dean's statement in his sermon was substantially correct. Further correspondence has ensued between Bishop Welldon and the local Roman Bishop, the latter writing in a tone less confident than at first. And in connection with the controversy the Proto-Presbyter of the Greek Church in Manchester writes unprompted to the Dean to say that of course differences separate him from both the Church of England and the Church of Rome, but "the spirit of brotherhood of the former attracts me much better than the spirit of world-dominion and despotism which forms the kernel of the Roman Church."

ASSOCIATION OF PRAYER FOR THE CHURCH IN CANADA

Association of Prayer for the Church in Canada

A meeting of the Association of Prayer for the Church in Canada has been held at the Church House, Westminster, under the chairmanship of its president, the Bishop of Willesden (formerly of British Columbia). The Bishop remarked that success on our side in the war was not merely a question of munitions. The spiritual force of the Church of Jesus Christ was in reality the greatest asset in the conflict.

The powers of evil had now their fullest force, but there were more for us than all that could be against us. "The power of the Holy Angels and of all the Saints of God was on our side." They were determined to make this war a spiritual opportunity, and to remember in prayer their brother Churchmen in Canada and the large number of them who formed such a great portion of the British forces. A paper written by Canon Hartley, rector of All Souls' Church, Manchester, was read to the meeting. The writer had paid several visits to Canada in connection with the British Columbia Church Aid Association. It was most sadly apparent, he said, that the Canadian Church was unable to cope with the great needs of the population. He could say, however, with confidence, that she occupied a much stronger position than she did six years ago. Hardly anywhere was the lot of those clergy who strove to be true to the Prayer Book and to maintain the Catholic position of the Church more beset with difficulty than in the isolated missions of Western Canada. Father Seyzinger, of the Community of the Resurrection, who paid a visit to

Canada with Father Frere five years ago, also in his remarks bore witness to the fact that, notwithstanding numberless opportunities, the Canadian Church was not fulfilling her Catholic mission adequately. There was a great call for men who were full of faith and prepared to give themselves up unreservedly to mission work. There were certain kinds of work which could only be done by celebate clergy in brotherhoods. The Rev. W. H. Bayley, vicar of St. Barnabas' Church, Ottawa, senior chaplain to the Canadian forces, said that the Roman Church was exerting the whole of its influence to capture Canada, and was expending unlimited money to that end. Definite Catholic teaching on the part of the Canadian Church was the only thing which could counteract its efforts. A system of Church schools for definite religious teaching was needed in Canada. It was a great joy to him, he said, to feel that there was an association in England praying that God would give priests in Canada grace to go on with their work. On the following morning a solemn Eucharist was offered at St. Matthew's Church, Westminster, and a sermon was preached by the Lord Bishop of Oxford on "Catholicism and Nationalism," which is published in full in the *Church Times*.

A Penitential Procession

Again as last year, the various confraternities and guilds and congregation of All Saints' Church, Margaret street, took part in a penitential procession through the principal streets of the parish—including a portion of the great shopping thoroughfare of Oxford street—during the octave of their patronal festival.

The Bishop of London was the celebrant at the corporate Communion of the confraternities and guilds belonging to the parish. At the concluding service of the festival the vicar, the Rev. H. F. B. Mackay, announced that the alms of the people of All Saints' during the festival on behalf of the Russian soldiers interned in Germany amounted to the sum of £2,150. The vicar expressed the thankfulness he felt at being able to send such a gift to our fellow Catholics who were in such a pitiable condition. Some who were unable to be at the services sent not only donations of money but valuable gifts of jewels to be disposed of for this purpose. Mr. Ian Malcolm, M.P., the people's warden at this church, who is on service at Petrograd, previously telegraphed his good wishes, and the Russian ambassador in London expressed his warmest thanks for the effort being made in relief of the poor Russian prisoners.

Revived Observance of All Souls' Day

The appalling toll of life and deep, widespread sorrow of bereavement in this most terrible and tragic war have tended to dissipate to a very wide extent in our midst the long-standing prejudice against the observance of All Souls' Day.

At many churches throughout the land, not only in towns but in villages, there has been on that day this year for the first time in many generations a commemoration of souls by an offering of the Eucharistic Sacrifice, the only proper kind of "Memorial service." One requiem on All Souls' Day stands out with very special note and significance—that in commemoration of the 250 members of the University of London who have fallen in the war. The Rt. Rev. Bishop Hine of the U. M. C. A., an honored graduate of the university, celebrated in the chapel of King's College, which had been placed at the disposal of the organizing committee of the college council with the approval of the Bishop of London. One of the servers was an officer who had returned severely wounded at the Dardanelles. The Rev. Professor White acted as chaplain to the Bishop. The Rev. J. A. Douglas, a member of the University senate, read the names of the fallen members. The form of service was that issued by the Guild of All Souls. The music of the service was under the directions of Mr. Francis Burgess, musical director of the Gregorian Association, and was rendered by his plainsong choir, who came on from singing the same service at the requiem in St. Alban's, Holborn. At the close of the service Sir Frederick Bridge, organist of Westminster, played Purcell's "Funeral March." J. G. HALL.

THE OVERLOOKED MEN

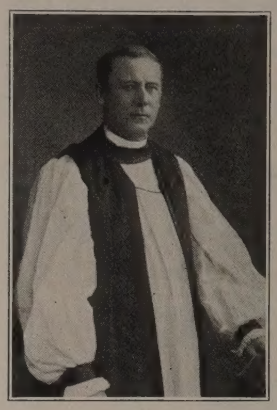
IF one reads a daily paper, much of it, nowadays, seems a sort of liturgy which embodies the praise of success. The politician, the public man, the preacher, the diplomatist, the man of science, the athlete—all of these come in for a species of worship. Is it not true to say that we have almost a passion for prominence? We desire it ourselves, and we think that by conceding it to others we can persuade them to give us a little distinction in our turn. There seems to be a curious restlessness of adoration abroad, a tendency to select a figure for admiration, to upraise a popular hero, and for a brief spell to make the air resound with applause, to cover him with honor. The worst of this is that the honor often enough does not fall on the right people; it is given to the men who have a certain captivating charm, who act and speak with a gallant and graceful aplomb, while it misses the silent worker and unobtrusive altruist.—A. C. BENSON, in the *Church Family Newspaper*.

DR. BERNARD ENTHRONED AS ARCHBISHOP OF DUBLIN

The Living Church News Bureau
London, November 23, 1915

THE enthronement of the Most Rev. Dr. Bernard as Archbishop of Dublin, Primate of Ireland and Metropolitan, took place on All Saints' Day in Christ Church Cathedral, Dublin, in the presence of an immense and representative congregation. The Lord Lieutenant of Ireland was present, while Trinity College, Dublin, was represented by the Provost and many Fellows. The central part of the nave was filled by the clergy of the two dioceses of Dublin and Kildare over which the Archbishop rules.

Dr. Bernard referred briefly in his address to the past history of the see of Dublin, and then dwelt with solemn emphasis on the importance of the present moment in our national history. "Never before," he said, "has an Archbishop been enthroned at so momentous a crisis in the nation's life. Never before has the Church had so great an opportunity. For the challenge of the country, of the city, of the university, to the Church this day is the challenge to justify her high claim to be the guide and leader of the people in great matters. . . . We are face to face—not some of us, but all of us—with issues which shall determine the history of the world for many generations. How is our religion helping us to do our part? The country has no use for a religion which will not sound a trumpet call when the country is in danger, which has no message in time of war. The city has no use for a religion which does not unite class to class, which does not rise above and beyond the politics of the hour."



THE MOST REV. JOHN H. BERNARD, D.D.

On All Souls' Day the Archbishop was enthroned as Bishop of Kildare in St. Brigid's Cathedral, Kildare. He was also on the 10th inst. enthroned in the Cathedral Church of St. Patrick, Dublin, of which ancient foundation he was by no means an unworthy custodian as Dean for nine years.

The new Archbishop of Dublin has begun his occupancy of the see under circumstances on all sides of the happiest promise. The Dublin Corporation, at a meeting on the day of the enthronement, on the motion of the Lord Mayor, seconded by the High Sheriff, passed a resolution welcoming Dr. Bernard on his becoming Archbishop. The Lord Mayor said as Irishmen they were always anxious to hold out the hand of friendship and do anything that made for unity. The Irish newspaper press has also paid a tribute to the new Archbishop with remarkable unanimity. The two Unionist newspapers of Dublin have applauded his election to the archbishopric on both ecclesiastical and political grounds. The Nationalist *Freeman's Journal* said the selection of Dr. Bernard was in the best sense a popular one. J. G. HALL.

DEATH OF COWLEY SUPERIOR GENERAL

A CABLEGRAM has been received at the S. S. J. E. Mission House in Boston, announcing the sudden death of Fr. Gerald Steirs Maxwell, Superior General of the Society of St. John the Evangelist, at Cowley, England, on December 4th. No particulars have been received.

Fr. Maxwell has been Superior General of the order since 1897. He was graduated at Oriel, Oxford, in 1880, taking his B.A., and proceeding with further studies for his M.A. degree at Cuddesdon. He was ordained deacon in 1881 and priest in 1882 by the Bishop of Oxford, and became curate at Wantage, accepting afterward the chaplaincy of St. Mary's Home, Wantage. For nearly a score of years he has been the Superior General of the order, residing at the Cowley House.

MAN'S LIFE on earth is a perpetual warring; this is especially true of the real Christian, since he must fight against whatever hinders his spiritual welfare. He must fight against the world, the flesh, and the devil; and he is continually fighting. Thus it was with the apostle and with the martyrs, and thus it will be with good Christians; God so desires, in order to give them greater glory in the life which is to come.—*Savonarola.*

IT IS ONLY when a man has reached the happy age of wisdom that he is capable of just judgment in regard either to his own actions or to those of others.—*Schopenhauer.*

ST. GEORGE'S CHURCH, NEWBURGH, CELEBRATES CENTENNIAL

Rev. Frank Heartfield is Instituted as Rector

VARIOUS NOTES OF NEWS VALUE

New York Office of The Living Church
11 West 45th St.
New York, December 6, 1915

ALL the Church people of Newburgh, N. Y., and many citizens united in the celebration of the centenary of St. George's Church, the services beginning on Sunday, November 28th. The Rev. Frank Heartfield preached in the morning and Bishop Greer preached and confirmed a large class in the evening. On Monday morning two memorials were dedicated: a tablet to the late rector, John Huske, and a pulpit to Mrs.

TO THE GLORY OF GOD
AND IN LOVING MEMORY OF
THE REVD. JOHN HUSKE
RECTOR OF THIS PARISH FROM 1903 TO 1915
BORN IN FAYETTEVILLE, N. C. JULY 31, 1854
DIED IN NEWBURGH, N. Y. FEBRUARY 11, 1915
"HIS LIFE WAS A BOOK THAT ALL MIGHT READ AND READING LEARN
THEREBY THE LESSONS OF PERSONAL DIGNITY, OF SWEETNESS AND CHARM
IN HUMAN RELATIONSHIPS AND OF UNSWERVING LOYALTY TO THE CHURCH"
GOOD NIGHT, DEAR FRIEND AND LOVING SHEPHERD,
GOOD NIGHT UNTIL THE DAWNING OF THAT BETTER DAY.

TABLET ERECTED IN ST. GEORGE'S CHURCH, NEWBURGH

A. W. Brewster. Later, the Rev. Frank Heartfield was instituted rector of the parish, and a memorial sermon was preached by Rev. Dr. Octavius Applegate, Jr., rector of Grace Church, Utica, N. Y., and the son of a former rector of Newburgh.

The women's reception was held in the parish house in the afternoon; the men's reception being held from eight to ten in the evening.

On Tuesday, St. Andrew's Day, the Holy Communion was celebrated, and in the evening Bishop Burch preached at the services for the Masonic fraternity and in memory of Dr. John Brown, rector of the parish from 1815 to 1868, and rector emeritus until 1884.

On Wednesday evening there was an historical and civic service at which the Bishop of Marquette delivered an unusually felicitous address. The Bishop was a member of St. George's Sunday school and parish before his ordination.

It is to be noted that there have been but three rectors of St. George's parish in one hundred years.

Dr. Brown, 1815-1868; the late Dr. Applegate, 1868-1903; the late John Huske, 1903-1915. Dr. Brown's clerical connection with the parish extended through sixty-nine years; Dr. Applegate's rectorate and term as rector emeritus was thirty-nine years; and Mr. Huske's rectorate was twelve years long.

The new rector was graduated from St. Stephen's College in 1879; from the General Theological Seminary in 1882.

At the two Sunday services 530 communicants received; on Monday morning 57 additional communicants received. This number included the class confirmed the night before.

The services on the four days were remarkably well attended. The clergy of neighboring parishes took a hearty interest in the celebration and attended in large numbers.

Woman's Auxiliary

The Advent meeting of the diocesan branch of the Woman's Auxiliary was held on Tuesday morning and afternoon. There was a celebration of the Holy Communion in the Cathedral of St. John the Divine. Bishop Greer officiated and was assisted by Dean Grosvenor and Canon Nelson. The sermon preached by the Rev. Dr. Robert Johnston, rector of the Church of the Saviour, Philadelphia, had "Service" as its theme.

More than six hundred women were in attendance during the day, and the officers declared it to be the largest meeting in the history of the organization. After luncheon the programme of addresses was begun in Synod Hall. Very few delegates left the hall until the conclusion was reached at a late hour in the afternoon.

Missionary addresses were made by Bishop Kinsolving of Brazil; Archdeacon Baskerville, in charge of colored work in South Carolina; the Rev. Dr. Francis L. H. Pott, president of St. John's University, Shanghai; Bishop Morrison of Duluth, and Bishop Lloyd.

In addition to the appointed speakers, the Rt. Rev. Dr. Cecil H. Boutflower, Bishop of South Tokyo, Japan, made an appreciative address on the work of his American colleagues in the missions in that country. The evidential value of such institutions as St. Luke's Hospital, Tokyo, was emphasized. Dr. Pott gave instances of the important work of educational institutions like St. John's University, and showed that many of China's foremost statesmen and professional men were greatly indebted to this Christian center of scientific and religious instruction.

The late Bishop Biller was to have spoken at this meeting. Before his place was taken by the Bishop of Duluth, Bishop Greer read a prayer commemorative of the departed prelate.

The officers of the diocesan branch are: President, Miss Elisabeth R. Delafield; secretary, Mrs. Ernest R. Adee; assistant secretary, Mrs. Samuel H. Evins; treasurer, Miss Annie Clarkson.

Monthly meetings occur at the parish house of Zion and St. Timothy, 333 West Fifty-sixth street, the first Tuesday of each month from November to May inclusive at 10:30 A. M. The May meeting is the annual meeting.

Election at St. Margaret's, Bronx

St. Margaret's, Bronx, New York City, the Rev. Roland C. Ormsbee, rector, one of the struggling parishes of that seething section of subways and overcrowded schools, had a get-together day on Sunday, November 28th, including an every-member canvass in the afternoon, and a vestry election on November 29th, at which women were allowed to vote. Large congregations were present three times, and in the canvass the subscriptions for missions amounted to $232.50 to meet an apportionment of $150, and new subscriptions for parish expenses amounted to $595. The parish has been falling behind, owing in part to overwhelming numbers of Jews, but it is believed that now sufficient guarantees are in hand for maintenance expenses. The parish is not helped from missionary funds and has never been. At the election the men voted at eight in favor of women franchise, and at 8:15 forty-five women voted for the first time. There was much enthusiasm. Canvass and election put such life into the parish as never was there before, and November 28th was by long odds the greatest in St. Margaret's history.

Unveiling of Portrait of Father Sill

St. Chrysostom's chapel of Trinity parish celebrated its semi-centennial anniversary on Sunday, November 28th. During the day a large portrait of the late Thomas H. Sill was unveiled, and the Rev. Carl N. Moller, vicar, preached an historical sermon.

Father Sill, as he was fondly known to thousands in the neighborhood of this chapel, was founder of the new mission work begun by Trinity parish in 1865 and served almost forty-five years as vicar of St. Chrysostom's chapel. A half dozen families in narrow circumstances assembled in a hall in West Thirty-second street near Seventh avenue on Advent Sunday fifty years ago. In six months the congregation had grown to such an extent that a larger hall was needed. The services were transferred to a building at Broadway and Thirty-fourth street, where Macy's building now stands. The cornerstone of the present chapel was laid October 28, 1868, by Bishop Horatio Potter. For many years, since the theaters moved to the Forty-second street district, St. Chrysostom's chapel and its clergy have been widely known to the theatrical profession.

Church Home for Incurables

The cornerstone of the new home of the House of the Holy Comforter, the Free Church Home for Incurables, was laid Friday, December 3rd, the ceremony being performed by the Rev. Dr. William H. Vibbert, president of the board of trustees of the home. The new building is at the corner of 196th street and the Grand Concourse, which was decided upon as a location when it was found that the home was expanding too fast to occupy the old building at Riverside Drive and 139th street.

This is the second time since its foundation in 1879 that the Free Church Home for Incurables has had to move on account of its increase in size. The present site on Riverside drive was taken when the first building at 149 Second avenue was found insufficient. The institution was incorporated in 1880.

Organ Recitals

In addition to many public services on Sundays and week days at the Church of the Holy Communion, Sixth avenue and Twentieth street, there will be organ recitals on Thursday evenings at eight o'clock. The programmes for December have been sent to this office. The numbers to be performed are of the first rank and are judiciously chosen. Lovers of the best organ music will find these recitals both interesting and educative.

Catholic Club

The New York Catholic Club will meet at the City Club on Tuesday, December 14th. After luncheon the Rev. Professor Francis J. Hall will read a paper. In a campaign to extend its membership and greater usefulness, the club has invited eighty guests from the dioceses in and about New York.

Clerical Changes

After serving several years as special preacher at Grace Church, this city, and also as vicar of Grace chapel, East Fourteenth street, the Rev. Frederick Edwards has taken the place for a year of the Rev. Dr. S. S. Marquis, Dean of St. Paul's Cathedral, Detroit. Dr. Marquis has been granted a year's leave of absence and will accompany Henry Ford's peace expedition.

The Church of St. Mary the Virgin has a new member of its clerical staff in the Rev. George Winthrop Peabody, who has just

been received by Bishop Greer into the diocese from the diocese of Massachusetts.

To Recover the "Chapel of Miracles"

Proceedings were begun last Friday before Justice Tompkins of the supreme court at Peekskill looking toward the recovery of the "Chapel of Miracles" at the Church of St. Philip in the Highlands, Garrison. The chapel is a part of the Graymoor monastery of the Roman Catholic Society of the Atonement, conducted by the Rev. Father Paul, who was formerly a clergyman of the Church. Testimony before the justice showed that the chapel was given to five trustees, who were to hold it for the Church. It is alleged that after the death of one of the trustees Father Paul persuaded a majority of the others to transfer the chapel to the Roman Church. The building is called the "Chapel of Miracles" because of a story told by Father Paul to the effect that empty buckets carried by a thirsty wayfarer were filled by an unseen hand, and that other similar occurrences had taken place there.

Demonstration School Committee

The Rt. Rev. Charles S. Burch, D.D., the Rev. Selden P. Delany, D.D., of the Church of St. Mary the Virgin, Mr. Haley Fiske, and Mr. Carleton Montgomery, have just been added to the Committee on the Demonstration School of the Province of New York and New Jersey. The committee, under the chairmanship of Dr. Abby Porter Leland, is now supporting a director for the school, who is also a fellow in religious education at Columbia University. The Rural Demonstration School is the latest feature of the work of the committee. St. Mary's Church school in New York affords an opportunity for people of the Province to study the theory and practice of religious education in an average city parish of limited means. To meet the needs of the average country parish of limited means, a rural demonstration school was established, at the request of the chairman of the board of religious education of the diocese of Albany, at Trinity Church, Whitehall, a village of about 1,200 inhabitants, where the Rev. Clarence R. Quinn is the able and enthusiastic rector.

Bishop Greer Invites Students

With the coöperation of Chaplain Knox of Columbia University, Bishop Greer has given invitations to Churchmen and Churchwomen, students at Columbia and allied institutions, to meet at his house on the Cathedral grounds, Sunday evening, December 12th, at six o'clock. Besides the Bishop, several well-known speakers will address the meeting.

THE SPECIAL CONVENTION IN MAINE

THE special convention for the election of a Bishop to succeed the late Rt. Rev. Robert Codman, Bishop of Maine, assembled at Portland, the see city, on December 1st. There was a celebration of the Holy Communion in the Cathedral at 7 A. M., at which the Dean, the Very Rev. Dr. Vernon, was the celebrant, and at which a choir of priests, with the Rev. Cuthbert Fowler, canon-precentor, assisted.

The convention assembled in the Cathedral parish hall at 9:30 A. M. The Rev. George B. Nicholson, D.D., honorary canon and one of the senior presbyters, was elected chairman. After the report of the standing committee on credentials had been accepted, the convention adopted a set of rules for its guidance suggested by the Standing Committee of the diocese, and shortly afterward resolved itself into a committee of the whole. When the convention resumed its sitting, nominations for Bishop were made. Mr. R. H. Gardiner of Gardiner presented the name of the Rev. William G. Thayer, D.D., headmaster of St. Mark's School, Southborough, Mass.; the Rev. Albert C. Larned of Bar Harbor presented the name of the Very Rev. Frank L. Vernon, D.D., Dean of St. Luke's Cathedral, Portland; and Dr. James A. Spalding presented the name of the Rev. Harrison B. Wright of Bala, Pa.

The convention then proceeded to the Cathedral, where, after the *Veni Creator Spiritus* had been sung, followed by prayers read by the president of the convention, and silent prayer, the two orders voted as their names were called, depositing their votes in ballot boxes in the choir. The result was as follows:

Clerical: Dean Vernon, 18; Dr. Thayer, 12.

Lay: Dean Vernon, 19; Dr. Thayer, 50; Mr. Wright, 1; Dr. Nicholson, 1.

Four more ballots were taken in the course of the afternoon, but in each instance there was but a trifling variance from the first ballot, the fifth and last ballot standing thus:

Clerical: Dean Vernon, 18; Dr. Thayer, 12; the Rev. W. H. Moulton of Lawrence, Mass., 1.

Lay: Dean Vernon, 16; Dr. Thayer, 46; Dr. Nicholson, 4; Mr. Moulton, 1.

The two orders having separated for private consultation, but having failed to come to an understanding, the convention finally adjourned to reassemble at the call of the Standing Committee of the diocese after the Christmas holidays.

DR. WORCESTER ON "NATIONAL PREPAREDNESS"

Deprecates the Ideal of Isolation

CONFERENCE ON BIBLE STUDY TEXT BOOKS AND COURSES

The Living Church News Bureau
Boston, December 6, 1915

THE Rev. Dr. Elwood Worcester of Emmanuel Church delivered a notable sermon on "National Preparedness," on Advent Sunday. "If neutral nations fail to safeguard humanity's rights," he said, "then, indeed, there is no help. So far as the ideals of the pacifist are concerned, the opinion that it matters not what befalls the rest of the world provided only that America herself is not directly and publicly attacked is too base an ideal to be put forward in the name of religion. So far as our future safety and honor are concerned the case is not different. So far as I know, only one other great people in the world's history has deliberately organized itself for peace and has renounced the possibility for self-defence. That nation is China. We have grown to greatness under the same isolation (as China), but ours too has vanished. And we must now be prepared to defend our national ideals and our independence or to lose them. With all this I do not believe there is the slightest chance of America becoming an aggressive or military power. That is only a bugbear invented to frighten the simple-minded. America is too great a nation to continue to live for herself alone. Her ideals belong to the human race. Two little nations, Greece and Judea, were raised up in past times to be a light to the Gentiles and to live a life in the spirit more glorious than in the flesh. God seems to have raised America up for a similar destiny. Let us neither fear nor falter."

Conference on Bible Study

The Commission for the Investigation of Bible Study Text Books and Courses has recently held a conference here at the Y. M. C. A., with some of our local leaders in religious education. The commission is to visit nine other cities for similar conferences. The following questions, among others, to which the commission seeks answers, give an idea of the scope of its work: "Can we hope to interest men to-day in the study of the Bible itself, or must we relate the teaching of the Bible to questions which are of present-day interest? Are there not many interests of men—physical, educational, social, political, etc.—through which the Christian message can be taught? Does the association make its appeal primarily to men already in the Church, or to uninterested men beyond the reach of the usual Church methods? What responsibility is the association assuming for the training of men for Christian leadership in the Church and association? Do we approve of attempting to teach related moral and ethical subjects with Bible study, as for example, 'Christian Teaching on Social and Economic Questions,' 'Problems of Boyhood'? What can be done to make men lovers of the Bible in a larger way?"

Y. M. C. A.

The general secretary of the Boston Y. M. C. A. in his annual report gives encouraging details of the religious work done by the institution. He notes that "the past year has fully demonstrated the fact that young men are interested in religious education when the matter is presented to them in attractive, practical form." He outlines four methods used in the endeavor to develop moral and spiritual work: (1) Through study classes and lectures; (2) through the reading of books; (3) through inspirational meetings both on Sundays and week-days; (4) through rendering service on committees, teaching, and leading groups. During the year 1,252 men and boys were students in the Bible Institute, a gain of 500 over the preceding year. Over 1,000 religious gatherings were held, an increase of 400. The sum of $38,000 was given by 354 men in support of two American secretaries abroad. In general the report shows that more than 5,000 men and boys have been brought into active contact with some moral and spiritual influences. A unique feature is the branch composed of fifty young Christian Chinese, which is self-supporting. These men have also contributed generously for the association's work in China.

Church Home for Orphans

The Bishop presided at the recent annual meeting of the Church Home for Orphans and Destitute Children, and Miss Katharine P. Hewins, the general secretary, read a report covering the year's activities. This society, which is over fifty years old, maintained an institution for the care of children until two years ago, since which time the house has been closed and children are now "placed out" in Church families under the supervision of visitors. Miss Hewins reported a large increase in work and usefulness during the past year: 545 children were taken care of, an increase of 38 per cent. The average cost to the society, per child, was only $1.96 a week. A budget of $29,000 for the coming year was approved, and an effort will be made to increase the subscriptions.

All the diocese feels regret at learning that the Rev. Samuel

McComb, D.D., assistant rector of Emmanuel Church, is to leave Boston. He has accepted a call to become Canon of the Cathedral of SS. Barnabas and George in Baltimore, entering upon his new duties shortly after New Year's. His work there will be largely preaching, but he will also lead in psycho-therapeutics or "The Emmanuel Movement," for which he is so well known throughout the country. Dr. McComb is a native of Londonderry, Ireland, and was educated abroad. He was formerly a Presbyterian minister and held several pastorates before coming to this country about 1896. Subsequently he was ordained to the sacred priesthood in the American Church and for nine years has been associated with Dr. Worcester at Emmanuel Church. He has written much, by himself and in conjunction with Dr. Worcester, mostly on psycho-therapeutics. Incidentally it may be noted that in Baltimore, as in Boston, this movement will be carried on in the closest coöperation with leading physicians. Much of the greatest benefit to sufferers has been accomplished by the movement. Here in Boston, while the public notice accorded it at first has naturally subsided, still the work goes steadily on its beneficent course.

Departure of Dr. McComb

On Advent Sunday evening the New England branch of the Church Temperance Society held its annual service in the Church of the Advent. Dr. van Allen attacked Mayor Curley for favoring license, declaring the mayor's reasons were entirely fallacious. "There is a fighting chance for no-license," he said, "and the vote would be 'no' if all the Christians in Boston who believe in Christianity would vote 'no.' You may pray to God from now to doomsday to save your drunken brother but He will never hear you unless you vote as you pray. License means to vote for a partnership between Boston and the saloon, and the price paid to allow this to exist does not begin to pay for the damage. If it paid all our taxes even, and kept one soul out of heaven, the price would be too great." The Rev. D. D. Addison, D.D., rector of All Saints' Church, Brookline, also spoke, saying: "The last stronghold of alcohol is gone. It has been proved to be absolutely of no value, even as a medicine, and the last trenches of the rum army have been blown up by the bomb of modern science. The state is paying more for various institutions filled with alcohol victims than it ever will receive from the liquor sellers for licenses."

Church Temperance Society

Monday evening, November 29th, the entire freshman class at Harvard met for a service in Appleton chapel, conducted by Professor E. C. Moore, chairman of the board of preachers. Beside President Lowell's, addresses were made by two of our clergy, the Rev. Dr. W. G. Thayer of St. Mark's School and the Rev. W. A. Lawrence. The purpose of this meeting was to emphasize the freshmen's integral share in university life. The president of the Harvard Student Council has appointed six undergraduates a committee on religious activities in the university, to coöperate with the Phillips Brooks House in religious affairs of the students.

At Harvard University

Dr. Mann of Trinity Church says: "I confess that I read with regret of the numerous so-called 'union services' on Thanksgiving Day. It is our one national holy day, and for strong churches to close their doors and to invite their people to attend a 'union service' seems to me very like putting a premium on non-attendance. Surely it would be far better to have all the church doors stand wide open, and if, as a result, congregations should be small, let that fact be brought home to the conscience of the people and so rouse them to a renewed consecration of the day to the worship of Almighty God. But 'union services' make it easy for large numbers to stay away." Another aspect of these "union services" is suggested by the remark made by a good Unitarian lady, whose Church united with the neighboring Episcopal Church last Thanksgiving Day, in one of our suburbs. She said: "We all thought it was so nice to meet together this way and get each other's points of view." It did not occur to her that there was anything involved except a "point of view," but it seems too bad if that was all the "Episcopalians" had to offer!

Thanksgiving Union Services

The Rev. Roderick J. Mooney, rector of All Saints' Church, in Attleboro, astonished his vestrymen on December 3rd by reading his letter of resignation, to take effect January 1st. The rector says he has received several calls, but that he will accept none at present, as he intends taking a long rest. The Rev. Mr. Mooney has been here five and a half years, coming from Duluth. During his incumbency not only has the Church been improved in many ways, but 200 communicants have been added. The Rev. Mr. Mooney is a graduate of Boston University. He is a life member of the Duluth lodge of Elks, and next Sunday will deliver the memorial address to the Providence Elks.

Rev. R. J. Mooney Resigns

The preacher at Trinity Church on November 21st was the Rt. Rev. Dr. Herman Page, of Spokane, who is a Bostonian by birth, a former communicant of Trinity, a graduate of Harvard and the Episcopal Theological School and rector for some years of a parish in Fall River.

J. H. CABOT.

Bishop Page

BISHOP RHINELANDER DISCUSSES THE EPISCOPAL OFFICE

Is Preacher Before Philadelphia Brotherhood

NEWS OF THE DIVINITY SCHOOL

The Living Church News Bureau
Philadelphia, December 6, 1915

A VERY interesting programme was provided for the annual meeting of the Philadelphia local assembly, Brotherhood of St. Andrew, which was held in the Church of St. Jude and the Nativity Tuesday, November 30th. In spite of the many services being held in the different parts of the city at the same time, there was a large attendance. The Bishop at evensong preached a sermon on "Ye shall not see My face, except your brother be with you" (Gen. 43:5). He took the opportunity to lay emphasis on the aids to the growth of the Christian life as found in the Church, ministry, and Prayer Book, with the sacraments. He particularly dwelt upon the influence of the office of Bishop in the Church. This seemed to be specially timely, since the denominations in this city are very much disturbed, and their ministers are preaching against the office on every occasion. The Bishop made an appeal to the men to stand firmly by the principles which the Church holds, and to cast aside opinions. In this way, he said, the best work could be done among men. There was a brief meeting for business after the service, when the officers for the year were elected. The result of this election was that the Rev. Alfred R. Berkley was made chaplain; Dr. John Wilkinson, Jr., president; W. M. Kalmey, vice-president; Alex. F. Williamson, treasurer. In the junior department, George H. Streaker was made president; Clarence H. Brightly, vice-president, and Edmund Hauff, secretary. After the supper at eight o'clock there was an Advent preaching service, in which the Rev. John Mockridge, D.D., and the Rev. Louis Cope Washburn, D.D., were the speakers. The meetings and services were unanimously thought to be the best the Brotherhood has held. The removal of the general offices of the Brotherhood to this city was a cause for congratulation and all the members present pledged themselves to show their appreciation by getting right at the back of their officers and making the Brotherhood a great success.

The bulletin of the divinity school was issued during the past week. There is on the front page a photograph of the new Dean, the Rev. George G. Bartlett, who has fully entered upon his work and is in residence at the deanery. Announcement of a new course, to be entitled "The Department of the History of Religions," has been made, and the Rev. Royden Keith Yerkes, D.D., has been appointed lecturer in the course. For some years past the late Dean gave some attention to this department, but for lack of time was unable to devote himself to regular lectures on the subject. Owing to the large number of unprepared men in the department of Greek an elementary Greek course has been included in the school. This work will not count among the units required for the diploma, but it will enable the men to be better fitted to take up the regular work in the department of Greek New Testament. This course has also been placed under the charge of Dr. Yerkes. Announcement is also made of the formal inauguration of the Rev. George G. Bartlett as Dean and Jay Cooke Professor of Homiletics and Pastoral Care, and of the Rev. George Cadwallader Foley, D.D., as Holy Trinity Professor of Systematic Divinity, which will take place in St. James' Church, January 18th, at 11 A.M.

Philadelphia Divinity School

How the Church of the Ascension, Broad and South streets, "held the fort" in a neighborhood from which thirty churches have moved away in the last twenty-five years was related by the Rev. Dr. G. Woolsey Hodge on Sunday, November 21st, in his thirty-fifth anniversary sermon. Dr. Hodge told how the congregation steadily increased from 1880 to 1904, reaching 550 communicants. Owing to changing neighborhood conditions there has been a decrease in recent years, but nevertheless large numbers of foreign residents will become Americanized and in the future the Church may draw upon that material. The parish was organized eighty-two years ago, with a church building in Lombard street above Eleventh, which "was then considered the western part of the city."

A Philadelphia Anniversary

IT IS but right that he who asks forgiveness for his sins should be prepared to grant it to others.—*Horace.*

CHICAGO BROTHERHOOD KEEPS ANNIVERSARY OF SOCIETY'S FOUNDING

Rev. Dr. Stone Is the Preacher

NEW SCHOOL OF DOMESTIC SCIENCE AT ST. MARY'S HOME

The Living Church News Bureau
Chicago, December 6, 1915

THE thirty-second anniversary of the founding of the Brotherhood of St. Andrew was observed by the members of the Chicago Local Assembly of the Brotherhood on St. Andrew's Day at St. James' Church. There was a corporate celebration of the Holy Communion at 7 A. M. in the Houghteling Memorial Chapel, well called by the Rev. Dr. Stone, rector of St. James' Church, "the shrine of the Brotherhood." Many chapters had corporate Communions in their own parish churches. There was a conference in the parish house at 6 o'clock on "The Boy Problem," led by Mr. Courtenay Barber, at which many of the clergy and directors of chapters spoke. Supper was served by the ladies of the parish at 7 o'clock. Evening Prayer was said in the church at 8 o'clock. Many clergy and about three hundred laymen were present. The sermon was preached by Dr. Stone. Before his sermon Dr. Stone read a letter from Mr. John W. Wood regretting his inability to attend the service. Mr. Wood said, "What a great thing it is for St. James' to have the memory of the life of our dear friend, James Houghteling, and such an evidence as the Brotherhood of St. Andrew of his greatness as a seer and a builder."

ST. MARY'S HOME FOR CHILDREN

Dr. Stone's sermon was from Isaiah 6: 8, "Also I heard the voice of the Lord, Whom shall I send, and who will go for us? Then said I, Here am I, send me." The preacher said that the Brotherhood man, like the prophet, must have vision, conviction, hear God's call, give assent, and promise obedience to it. "The call may come to a man to do work in the Sunday school with all its disappointments and discouragements. And the man called may say, 'Here am I, Lord, send me, but not to the Sunday School.' Or the call may come to go and seek the lost sheep. And the man called may say, 'Yes, Lord, here I am, send me, but not after the lost sheep.' Many shrink from service and make excuses and argue with God when the call comes. That was not the way of the prophet, and cannot be the way of the Brotherhood man. When the Brotherhood man heeds God's call, and obeys it, he has something of the joy of service that the prophet had." It was a happy coincidence that both Dr. Stone and Mr. Wood associated the work of "the seer and the prophet" with Mr. Houghteling. It was of the genius of that noted layman to found an order in the Anglican Communion which exists for the purpose of spreading Christ's Kingdom among men through the Church. Shades and grades of Churchmanship were not to be considered among its members. Prayer and service were made the simple rules of membership and the Holy Communion from the beginning has been given its right place as the center of religious life. This simple, sufficient platform made by a layman and prophet in Chicago is one of the best means to a unity much needed in our own body just now.

The Sisters of St. Mary hope soon to open the School of Domestic Science in its new building, and a competent teacher in this department is waiting to begin the work. The building is not yet furnished, and the sisters are asking for gifts in money and kind for this purpose. Unmade materials are solicited, to be made up by the girls themselves as part of their instruction in sewing. It costs $250 a year to pay the expenses of a pupil and $150 will support a girl for a year, exclusive of expenses for tuition. Very few of the girls are able to pay anything for their maintenance, but it is hoped that something may be earned towards the support of the school by taking in pay pupils. Naturally the sisters are anxious for help for this commendable work, by which capable and competent young women are sent forth who have been thoroughly grounded in Church teaching.

New School at St. Mary's Home

On the first of December, 1914, there were 112 children in the Home, of whom forty-eight were free girls. Many of those who are taken in and cared for free of charge enter under most distressing circumstances. For instance, recently a girl fourteen years of age, poorly clad, and with a tiny bundle under her arm, came to the door and asked to be taken in. She had no mother, and had run away from a drunken father and a brother who abused her and had treated her cruelly. The girl was in a very bad condition, underfed, and bruised from the beating she had received. She was given medical care and clothing and food, and in a short time looked a different child. Individual cases of full-pay and under-pay children are just as pathetic. Many of those who are paid for come from homes broken up by divorce, the mother in most cases giving what she can towards the child's support. It is sad to hear some of the children talking of their "first father" and their "second father," with no idea that the family relations are not as they should be. It is an important part of the sisters' work to teach these children right ideals of home life and the sacredness of home ties. All the girls receive regular religious instruction as the most important part of their training. The chaplain of the Home, appointed by the Bishop, ministers to the girls' spiritual needs.

The sum of $1,100 was given to the work of the Sisters of St. Mary on the city's tag day for children, October 18th. There has been danger of the abuse of the tag day custom, and this week the city council vetoed a proposed tag day for widows.

Work of Cathedral Staff at Institutions

Dean Pond and his all too small staff of clergy, deaconesses, and students do a large work at the city, county, and diocesan institutions. Every Sunday, services are held at the County Hospital, at the Home for Incurables, and at the Bridewell, the city jail. Every other Sunday services are held at Dunning Asylum for the Insane, at the Martha Washington Home, and at the Providence Day Nursery. Sunday services are held once a month at the Home for the Friendless, the Old People's Home, the Chicago Refuge for Girls, and at the Municipal Tuberculosis Sanitarium. During the week services are held regularly at the Home for Incurables, the Old People's Home, the Chicago Refuge for Girls, and at the Cook County Poor House at Oak Forest. Occasional services are held at the Chicago Homes for Boys, St. Mary's Home, the Detention Home, and the Parental Home. Most extensive work of a personal kind is done at the Cook County Hospital, one of the largest and most complete hospitals in the country. Deaconess Fuller in her report to the Dean of her work in the County Hospital says that forty patients of the Church were ministered to or helped by members of the Cathedral staff during the last three months. Of these forty cases, four died, three were sent to Oak Forest, where there are nearly 4,000 of the county's poor, one was sent to Dunning, five were referred to the clergy house, six left and were not followed up, and nineteen were commended to various Chicago parishes for help. Deaconess Fuller spends five days a week at the County Hospital, working in the main building, the tuberculosis section, and the children's building. A priest goes from the Cathedral every Friday morning to minister privately to the patients. The sacraments are administered regularly. Considerable "follow-up" work is done by the deaconesses, and through the help of the deaconess' committee of the Woman's Auxiliary many necessary things are provided for the patients, which seem luxuries to them.

Many members of several of our parish choirs give generously of their services in the city missions and institutional work. The girls' choir of St. Paul's, Kenwood, sings at the Home for Incurables on the first Sunday in the month, the girls' choir of Christ Church, Woodlawn, on the second Sunday, the Church of the Redeemer takes care of the third Sunday, and the girls of St. Peter's Church act the fourth Sunday. There are also many individuals from many parishes who give their services freely as organists in this large work.

Choirs Volunteer for Institutional Work

The Cathedral Shelter Committee, after consultation with Bishop Anderson, reported to a special meeting of the deanery on November 29th in favor of continuing the work begun last winter, and of developing its religious side. There was considerable discussion as to the methods of the religious work to be done, but all were of the opinion that religious work should be done, and that the Shelter should be opened as soon as the committee saw fit. The cost per month for feeding and housing nearly one hundred boys and men daily last winter was about $400.

The Cathedral Shelter Committee

By the will of Miss Louise Edsall Kimball, who died at her

(*Continued on page* 209)

BISHOP TUTTLE AT THE CENTENNIAL OF BISHOP CROES' CONSECRATION

THE account of the celebration in New Brunswick, N. J., of the centennial of the consecration of the Rt. Rev. John Croes, D.D., first Bishop of New Jersey, has already been reported in these columns. In his sermon on that occasion Bishop Tuttle reviewed the early Church history of this country, showing the difficulties in that there were no Bishops and the mother Church was unwilling to supply these. He acknowledged that there had been some on both sides the Atlantic that had tried to remedy this condition, Archbishop Tenison having laid aside £1,000 of his own income toward the good work of settling a Bishop for the colonies. Some claim also that John Talbot, the beloved pastor at Burlington, and Richard Welton, of Philadelphia, had episcopal consecration before coming to this country, but the question being in doubt the Bishop did not enter into it. Coming then to the bringing of the episcopate to this country and finally to New Jersey, Bishop Tuttle memorialized the succession of Bishops in that diocese, saying:

"New Jersey moved, and one hundred years ago to-day Bishop White and Bishop Hobart and Bishop Kemp laid their hands on the Rev. John Croes, the rector of this Christ Church, New Brunswick, setting him apart to be the first Bishop of New Jersey. In the General Convention of 1814 in Philadelphia he had been president of the House of Deputies. In his first General Convention as Bishop, in New York in 1817, there were only eight Bishops all told. In the same House now there are one hundred and twenty-two Bishops. . . . .

"Doane! Has this Church of later years emerged from its feebleness and gone forward in its power? If yes, who most, perhaps, has roused it to its duty or shaken it to its strength? Go back to the General Convention at Philadelphia in 1835 and get your answer. Listen to the ringing word of Doane the preacher to that Convention as he urged his two great fundamental principles for the missionary work of the Church, viz.: (1) That every baptized member of the Church is a member of its missionary society because the Church herself in her missionary harness is the great missionary organization; and (2) That the inspirer of missionary work and the leader in missionary work should be the Bishop foremost as the ἀποστολος, one sent, and the ἀγγελος, the herald. And did they who heard the ringing words wait upon the order of their marching forth to action? No. Forthwith, in a few weeks, yes, almost in a few days, Jackson Kemper was sent forth to feed hungering souls in western wildernesses, the first one of eighty-five Missionary Bishops who have been consecrated and commissioned in the American Church. Forgive me—do not count me vain and bold if, in behalf of my eighty-four brethren, mostly fallen asleep, some sturdily working yet—I ask if the missionary episcopate, approved, I trust, of God, commended, I am sure, among men, has not been one marked force to send the red, warm blood of faith and hope and love beating its way through the frame ecclesiastic of this Church? And it was Doane of New Jersey who was author and guide of the blessed movement along that line.

"Scarborough! His sturdy form and kindly smile and cheery voice and abounding energy have not gone from your memories and scarcely from your eyes yet. Loyally and lovingly he gave out his powers to you and for you. But the powers overflowed abundantly and the overflow ran out in the current of missionary zeal and missionary help and missionary work. For years he was a wise and trusted leader in the councils of the Board of Missions; and his journeys from Trenton to New York for its meetings in the Church Missions House were as regular and steady as are the tides of the sea. He was an authority and an expert in the conduct of our foreign missions, especially in the developments and achievements of the missionary work in those wonderful lands of the Orient, China and Japan. His sustained vigor, his sound judgment, his fervent zeal, and his unflagging devotion made it that Scarborough of New Jersey was as a bugle-call to the faithful to gather to the colors for a missionary campaign.

"Lines! I should want to protect living ears from the offense of open mention. But I must beg leave to point out how of late the Church which Doane roused to missionary life and Scarborough guided in missionary work was laboring in the shallows of missionary needs and drifting toward the rocks of hopeless obligation. There was call for a leader—not to be captain of a salvage corps, but to be a guide to extrication and revivification and restoration. The call was answered. Lines of Newark came, and with him came clear-headedness and warm-heartedness and quick-handedness. He did it, we will say; he helped to do it, he will say. Anyway, thank God, it was done, the work of extrication and restoration.

"New Jersey! It's a far cry from Crete to you. It's a long time to look back upon, a hundred years. But like Crete you've been a field for a Bishop; and you have had Bishops for the field for the hundred years. We extend our warm congratulations upon your fruitfulness and growth. And now, when you are two families, multiplied but never diversely separated, we add our prayers for God's guidance and grace upon you, and our loving Godspeed, as you step forth under your three faithful spiritual chiefs into the joyful expansion of another hundred years of your historic episcopate."

THE THREE BROTHERS

By Rev. A. L. Murray

DOCTOR of Medicine, I greet you as a brother! For the Doctor of Medicine and the Doctor of Theology are brothers in the pursuit of truth and in the ministry to human need.

We have another brother. Older? Or younger? I do not know, we are such an ancient family. The third is the Doctor of Philosophy and Doctor of Science. He too pursues truth and serves human need.

The Doctor of Medicine went forth seeking to solve the problem of the opaque. He looked for light in the human body, and after centuries of sacrificing toil brought home to the family fireside a little cross that he calls the X-Ray. We prize it, for it is a thing of genius and has a mission.

The Doctor of Philosophy and of Science likewise went forth to solve the problem of the opaque. He looked for light in the human mind. He sought that truth which would interpret life, and to our family circle he returned bringing a little cross. He calls it X the unknown quantity. We prize it for it is a thing of genius and has a mission. Whenever we see it we remember that we have a finite mind.

The Doctor of Theology went forth likewise to solve the problem of the opaque. He looked for light in the human soul. He sought that truth that would interpret life. And lo! he too returned bringing a cross. He calls it the "Cross of Christ," the law of Sacrifice. We prize it too, for it is a revealer of truth and life and has a mission.

It is well that we are brothers and that all three crosses come together under our family roof, for this last cross explains the others and solves the problem of light and truth and life for all three brothers.

CHICAGO BROTHERHOOD KEEPS ANNIVERSARY OF SOCIETY'S FOUNDING

(*Continued from page* 208)

home, 400 Belmont avenue, on November 15th, a gift of $5,000 is made to St. Luke's Hospital, Chicago, to endow a free bed to be known as the "Alma L. Kimball" bed. The sum of $5,000 is left to the Church Home for Aged Persons, to endow a room to be known as the "Edwin and Desdamona Walker Room," in memory of Miss Kimball's foster parents. Grace Church, Chicago, and the Domestic and Foreign Missionary Society are bequeathed $2,500 each.

Bequests by Miss L. E. Kimball

There were 149 women present from forty-four parishes and missions at the monthly meeting of the diocesan branch of the Woman's Auxiliary, at the Church Club rooms, on Thursday, December 2nd. Mrs. Frederick Greely, vice-president, presided in the absence of Mrs. Hermon B. Butler, the president. It was a most enthusiastic meeting, and the offering of $62.30 was given to the Rev. William D. Allen of Asheville, N. C., who spoke of his thrilling work among the mountaineers. Mr. Allen ministers to nearly a quarter of a million people, most of whom are of Scotch-Irish stock. The Rev. R. J. Ellis of Virginia, whose work is amongst the English people in the Blue Ridge Mountains, then spoke of his missions. At the end of the meeting pledges amounting to over $150 were made, to be divided between the work of the two speakers.

Woman's Auxiliary

Mr. Henry Benjamin Smith, for many years a member of the vestry of Christ Church, Joliet, died suddenly on November 7th. At the regular meeting of the vestry of Christ Church resolutions were adopted expressing the grief of the members at Mr. Smith's death, the esteem in which they held him, and their deep sympathy with his family. The resolutions say of Mr. Smith that as a vestryman he was always sincere, earnest, and industrious. He was resolute and energetic in every duty falling to him. His valuable work for the parish marked a new epoch in its financial organization. Not only had men respect for his judgment, but they had love for his kindly heart and human fellowship. H. B. Gwyn.

Death of Henry B. Smith

There is one wish ruling over all mankind; and it is a wish which is never, in any single instance, granted. Each man wishes to be him own master. It is a boy's beatific vision, and it remains the grown-up man's ruling passion to the last. But the fact is, life is a service; the only question is, "Whom will we serve?"—*Faber.*

Covetousness, by a greediness of getting more, deprives itself of the true end of getting; it loses the enjoyment of what it has got. —*Sprat.*

Understanding the Will of the Lord

Sermon Preached by the Bishop of Pennsylvania at the Opening Service of the Synod of the Province of Washington, Richmond, Va., November 16th

"Look therefore carefully how ye walk, not as unwise, but as wise; buying up the opportunity, because the days are evil. Wherefore be ye not foolish, but understand what the will of the Lord is" (Ephesians 5 : 15, 16).

THE Revised Version in this passage clears away at least one misapprehension. The Authorized Version gave us here hardly more than the impression of a timely warning gainst impending danger. The steps of this little Christian group were ringed about with peril. Enemies were threatening; loss and persecution lay in wait for them, at any moment, at every turn. Hence they were to be circumspect and wary, picking their steps, avoiding holes and traps. *See that ye walk circumspectly; redeem the times; the days are evil.* Wise and human counsel this, no doubt. But essentially a counsel of self-preservation and protection in the midst of grievous trouble.

The Real Burden of the Message: Not a Caution

Now the Revised Version shows us at once that nothing of all this was in the Apostle's mind. He was not thinking of danger overshadowing the Christians, but only of great and glorious opportunity confronting them. His fear for his converts was not at all that, unless circumspect and wary, they might suffer persecution, but rather that, unless very keen and wide awake, they might miss something of their unexampled opportunity. They had fallen on bad times; the days were evil; there was no doubt of that. But the evil of the days did not affect them. Just as once in Egypt, so now in Ephesus, the whole land lay in midnight darkness, but the children of Israel had light in all their dwellings. Or, to come closer to the Apostle's precise words, as in Egypt, Joseph, foreseeing famine, bought up all the grain, and everybody had to come to him for it, so now in Ephesus the Christians, these new people, pilgrims and strangers though they were, could "corner" the whole spiritual market. Everybody needed what they alone possessed. Here was their chance for the investment of all their spiritual resources. Let them not miss it. Let them not lose a moment. Every thought and word and act would make a difference. Every step each day must be well taken and carefully considered, to bring in the largest possible return. *Look carefully how ye walk; buy up the opportunity; the days are evil.*

But a Challenge

So much is clear. The call is not to guard themselves from danger, but to gird themselves to immensely promising adventure. Their chance has come. Let them go out and meet it. That is the real meaning and context of the words.

But how are they to do it? What gift, what power have they? What are their resources and assets? St. Paul has his answer ready: *Be ye not foolish but understand what the will of the Lord is.* It does not at once strike us as sufficient or convincing. Our thoughts in these days move in different channels. But it is a pregnant saying. Break up its meaning under three chief and simple heads. See what St. Paul really has in mind.

The Will of God

First: That God rules and rules by will. There is no rule but His. Nothing stands outside of it, nothing escapes it. God is the Lord. There is no motion save what He first originates and then sustains. There is no matter save what He creates to be the garment of His life. There are no laws save the records of His faithfulness. There is no uniformity save as His creatures, at His pleasure, reflect His changelessness. That is the first principle. *God is really God.* He is not primarily a good, or a loving, or a holy Being, but He is really *God.* And because, for the Apostle, God means God, therefore the Gospel of God's grace is so wonderful and thrilling. For it is God, the Very God Himself and not some other, Who is discovered loving and merciful, holy and just and true. Here is the basal fact, the very spring of faith, the chief treasure of the New Testament as of the Old, the foundation stone without which all tumbles into ruin. *Hear, O Israel, the Lord our God is one Lord.* God really rules and rules by will.

In Nature

Secondly: God rules in history and among men: in the history of nations no less, no more, than in the story of each single life. Here, as in "Nature," His will is unrivalled and supreme. He sets the goal, fixes the principles, and gives the judgments. Man's freedom does not, and cannot, drag Him from His throne, nor qualify His Lordship. For it is of God's will that men are free. Men can use God's gift against Him to their own destruction, but men can never make their freedom other than God's gift. He gives the sunlight and the stars, the flowers and the birds. He gives His children a measure of His freedom. That is all. It is but the climax of His generosity, the final proof that all things come from Him. No one has breath, even for a moment, save as God breathes in him; no one has thought or feeling, no one speaks, or sleeps, or eats, or drinks, or acts, save by His endowment, and by His permission. Nothing withstands Him, nothing escapes Him, none can deliver from His hand. God has a will for sun and moon and stars and tides, yes, even for the sparrows. Most certainly of all He has a will for the children of His love, whom He chose before the foundation of the world, whose life and death and destiny are in His hand.

Among Men

Thirdly: God's will, this whole almighty sweep of life and power, has been made known, has been brought close, in Christ. Not in all its details, for *the times and the seasons knoweth no man.* But the direction and the goal, the purposes and meanings, the principles and methods, have been laid bare. The coming of His Son in human flesh is the revealing of the mind of God in nature as in history. What He values, what He scorns; what He exalts, what He condemns; what He is meaning, what He is doing, where He is leading: it is all so plainly written that the wayfarers may read. And to make the interpretation sure, He gives, with the record, the key by which to read it, namely, the Holy Spirit. And the Holy Spirit has this for His peculiar ministry towards man; to give him wisdom and understanding, counsel and knowledge, that *he shall not judge after the sight of his eyes, neither decide after the hearing of his ears,* but that he may think God's thoughts after Him, stand ready at His word, and will according to His will. God rules and rules by will. God rules in history, and over men. God's will has been revealed.

Revealed in Christ

Therefore be ye not foolish, but understand what the will of the Lord is. These Ephesian men and women had the one great secret which could set them free, and make them strong and calm and confident and sure of victory. Here is something by which they can overcome and dispossess the great Diana, the pride and glory of the heathen city; and the unclean mysteries; and the huge vested interests; and the arrogant philosophical traditions; and the stern, iron, world-subduing might of Cæsar, his will to power, his lust of world-dominion. They can sweep them all away. They know them all to be but vanity, bubbles, dreams, baseless, tottering, rushing to their ruin, to be forgotten in a moment. *Why do the heathen so furiously rage together? Why do the people imagine a vain thing? Where is the fury of the oppressor? The Lord sitteth above the water flood. The Lord remaineth a King forever. Be still, then, and know that I am God. . . .*

The Gift of Understanding and Its Use

Look carefully how ye walk, not as unwise but as wise, buying up the opportunity because the days are evil. Therefore be ye not foolish but understand what the will of the Lord is.

I wonder if there are not at least some of you here present who will agree with me that this is the word most needed in these distracted times. Is it not true, as we face now in one direction, now in another; as we summon our courage and try to realize the anguish which is Europe; the schisms and breaches in the Church; the perils in the nation; the decay in public conscience; the fruitlessness of education; the heartless selfishness of our industrial society; as we listen to the harsh, discordant cries; and note the ineffective counsels, half-timid, half-vindictive; and the uncertain movements; and the little things held great, and the great things disallowed: is it not true that the sole cure for the evil of the days is the understanding of the will of God? Is it not true, that the gift of understanding, our priceless heritage in Christ, has slipped from our nerveless fingers?

Our Present Need of Understanding

This present age in Christendom is largely without standards. There is no sureness of truth in religion or in morals. No one seems to know quite definitely what it means to be a Christian, either in faith or life. The very name of Christian has become hardly more than a term of polite or friendly recognition, used, not infrequently, in order to avoid unpleasantness or difficulty. For instance, here are two opposed and utterly irreconcilable ideals and systems of political and social life. They are battling to the death each with the other. We look on in indecision. We cannot tell, we would not dare to say, what God thinks of international relations, of the oppression of the little by the great, of the tearing up of treaties, of the slaughter of the innocents. We really do not know. We do not like to judge. Even God Himself seems to be generally pictured as an exalted Neutral, playing the part of an impotent spectator, rather than of an Almighty King. If He has a mind about it all,

In National Crises

if He has a will in operation, we do not know it. We do not care to know it. It hardly matters.

In Matters of Faith

Just so in questions of belief. Dimness of revelation is held rather an advantage than a handicap. Uncertainty as to what is to be believed eases a burden, relaxes a strain, relieves us from authority, sets us free to choose the kind of God we like, to make Him after our own likeness, in our own image. The deity of Jesus Christ, the literal reality of Incarnation, the Virgin Birth, the bodily Resurrection, the divine institution of the Church, the sure grace of Sacraments, the security of apostolic ministry: these are held difficult and doubtful, rather because they speak of God's personal presence and free exercise of will, than because they put a strain on thought or reason. They claim to come, *not of the will of the flesh, nor of the will of man, but of God.* Therefore the record of them, and the witness to them, is distasteful. The truth even of religion, the eternal verities of God, must be what men will, or men will none of them.

In Morals

Again in morals, in the conduct and affairs of ordinary life: public, domestic, private. The *distinctiveness* of Christianity is gone. The homes of Christians and of non-Christians are very similar. The books, the amusements, the fashions, the ways of spending money, the relation between parents and children, masters and servants, are pretty much the same. So in business, in trade, in professional and political life. All is dominated by the wills of men even though it be in the name of Christ! And the wills of men, if left to themselves, always seek a common level. So it has come to pass that our whole personal discipleship is determined by ourselves. We set the terms. We name the price. The terms are very easy; the price always a minimum. *We see not our tokens: not one is there among us that understandeth any more.* The description seems to fit us with an almost painful accuracy. And the world goes on in blindness, and the Church is rent in pieces, and men walk in pride and passion, lust and drunkenness, and women mock their motherhood, and children are taught about everything but God.

Brethren, I know we need each other's help to recover ourselves, to regain our vision, to reinforce our courage. I think our association in this province is meant to stimulate us in just this way. The days, indeed, are evil, but the evil in them, if it draw and press us close together, and humble us before our God, may be to us the very chance of our corporate and individual salvation. Shall we not have them in mind, in our prayers, in our Communions, throughout our discussions and debates; these thrilling words of the Apostle, sobering, stimulating, strengthening us, that in all things and in all ways, we may serve faithfully and endure hardness and bear true witness?

Look carefully how ye walk, not as unwise but as wise, buying up the opportunity because the days are evil. Wherefore be ye not foolish, but understand what the will of the Lord is.

THE NEW KIND OF HOLIDAY CELEBRATION

"THE drunken orgies, the wide-open saloons, the debauchery, gambling, and universal opening of the gates of the underworld, have wrought moral havoc in the last few years that would parallel the most sensual days of the decline of Rome in her era of voluptuousness and licentiousness."

These words referring to our annual holidays are undoubtedly a true picture of the conditions in certain ill-favored sections of our cities. The existence of these things at all times is a menace to public welfare. And their dangers are even more violent at the holiday season when the desire for recreation and diversion is quickened.

The urgent need of stemming the tide of impure indulgence at the holidays has impressed thoughtful citizens in many of our cities; and the result has been the happy beginning of a new kind of Christmas and New Year celebration.

New York City, Boston, and Hartford, Conn., began it in 1912. Chicago promptly adopted the plan in 1913, as did Philadelphia, Cincinnati, Baltimore, Washington, and a good many other live and wide-awake civic centers; 1914 has seen many added to the list.

The general idea is to provide wholesome entertainment for all the people. It was well conceived that, if a public programme of music and song was held in some public center in the open air, a temperate and helpful observance of the holiday might be enjoyed by a large number who would thus be diverted to better thoughts and surroundings.

The appreciative crowds that were attracted to the beautiful "Tree of Light" in Madison Square Park, New York City, were proof of the need in the great metropolis. There were ten thousand people gathered around it at midnight Christmas eve. The unanimous participation of the audiences in the songs (every night during holiday week) was delightful to hear. They sang "Nearer, My God, to Thee," other familiar hymns, and Christmas carols, not forgetting "America" and "The Star-Spangled Banner."

In Baltimore, it should be noted, the celebration has not only blessed the pleased participants, the lonely, the tempted, and burdened, but it has blessed those who planned it. The community celebration there evoked a wonderful union of all religious bodies. Sectional, social, political, and religious lines were abolished for the time being. It was emphatically a season of holiday good feeling, the effects of which are likely to be permanent.

There are not many occupations or recreations in which all classes of the community participate. Outside of the family circle there stands the Church, the club, a social set, or some other subdivision of the community with which the individual has some personal connection. It has been pointed out that recreation has usually been dealt with as an individual matter. And every city, as regards its recreative plans, is not so much a community as "a heap of disconnected units."

The new kind of a Christmas holiday celebration aims to unify recreation. Back of it is the deeper social thought, and a serious purpose that appeals to the highest sentiments. This purpose indicates itself in the most practical way; and is twofold: To develop the Christmas feeling through all classes of the community; and to awaken memories of home in the social derelicts of the city. It is, with good reason, believed that the thoughts of home, the recollection of childhood's joys, and the inspiration of religion, may be utilized to move many prodigal sons and prodigal daughters to say to themselves, "I will arise and go to my Father."

It was found by a leader in the New York City celebration, who watched closely the Christmas tree crowds, that many who had wandered far from home and from God had thoughts of home awakened and found all that was best in them stirred by the beautiful festival (which was theirs to enjoy in common with all the rest), and by their own joining in the songs of a happy Christian childhood—the first music of the sort in which they had had a part for many a long year.

How much better it is that Christmas and New Year's should be observed in this sensible way rather than by carousing, gambling, and by doubtful amusements which bring only ashes and sorrow for imaginary pleasure!

The new community celebration of gladness and friendliness was bound to spread and take root. Its symbol is the lovely firtree now planted in the center of numerous city parks in all sections, blazing into beauty, holiday week—a beacon of the better day when "each man's weal shall be every man's care."

BRAVE WOMEN

THOSE who scoff at the "equal rights" movement so hotly contested as the issue goes before the voters of our largest states will find food for thought in the words of Arthur Gleason, who has just returned with Mrs. Gleason, after over a year's ambulance service at the battle front in Belgium.

"The women I met in Belgium were all alike. They refused to 'take their place.'

"Three women established a miniature hospital in the cellar of a ruined house in Pervyse. They had to move several times when shells put them out. English officials were horrified at their being right at the front and tried to send them home, but they stayed on by order of the Belgian king and the prime minister. Lady Dorothy Fielding, daughter of the Earl of Denbigh, was one of them. She had all the characteristics of what we like to think is the typical American girl. She speaks swiftly and directly. She is pretty and executive, swift to act, and always on the go. I have seen her drive a touring-car, carrying six wounded men, from Nieuport to Furnes at eight o'clock on a pitchdark night, no lights allowed, over a narrow, muddy road on which the car skidded. She had to thread her way through silent marching troops, artillery wagons and horses.

"She drove a motor into Nieuport another day when the troops were marching out of it. A war correspondent was her guest for the afternoon. 'This is a retreat,' he said. 'It is never safe to enter a place when the troops are leaving it, I have had experience.' 'We are going in to get the wounded,' she replied, and they went in."—*Selected.*

KINDLINESS IS the true wealth of the mind, and I beg you to keep it in your heart as a priceless treasure.—*Giusti.*

Social Responsibility and the Prophetic Ministry *

By the Rev. BRITTON D. WEIGLE

LIKE all living, growing organisms, the various groups of humanity experience distinct changes as they pass through successive stages of development. We have entered, in recent times, a new and critical era in the social life of many of the nations of the world. Changes are taking place throughout the whole social structure, whether by gradual and peaceful methods or by the catclysmic clash of world-wide wars.

As a vitalizing agency of the social structure, the Church Militant must constantly change its methods and adapt itself to the needs of the times in order fully to perform its proper function in society. It is always true that new times demand new men.

> "God give us men! Times like these demand
> Strong minds, great hearts, true faith, and ready hands,
> Tall men, sun-crowned, who live above the mists
> In public duty and private thinking."

When the Scribes and Pharisees tried to entangle Jesus in a breach of their petrified legalism and outworn traditions, Jesus replied, "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"

The call to the ministry of Jesus Christ and the true succession to the prophets, for the leadership of this generation, is for men who know how to interpret the gospel of the Kingdom in terms of the times. It is the supreme function of the Church to raise up a new order of prophets and seers, to meet this great need of moral and spiritual leadership. It is frankly acknowledged by the leading spirits of our day that the Christian Church, especially in America, has approached a most serious crisis; and it will fail to pass through it safely unless it has the strong, courageous, and free leadership of men who, like the children of Issachar of old, "had understanding of the times to know what Israel ought to do."

The Succession of the Prophets

Dr. C. Silvester Horne, in his Yale lectures on preaching for 1914, has described vividly and fully how the Church has made, through its prophetic ministry, a special contribution to the spiritual interpretation and inspiration of each period of the world's history: and in his closing lecture stated that "the watchword of the pulpit of the last century was Liberty. The watchword of the pulpit for our century must be Justice."

This is an epigrammatic statement of the truth that whereas in the past century the Church has emphasized the gospel of individual salvation it must, for this generation at least, emphasize the gospel of social regeneration. The chief problems of our age are social problems, and therefore, if the Church through her ministry is to fulfil her mission, in interpreting the gospel of Jesus Christ to this age, she must seek a deep and thorough understanding of the social question and interpret it in terms of modern theology, modern scholarship, and modern conditions.

Fundamental to the understanding of the proper relation of the Church to society is the necessity of having a true conception of the gospel of the Kingdom. The Church of to-day is in danger of two extreme and equally distorted interpretations. On the one hand there is an other-worldly, apocalyptic and millennial interpretation of the Kingdom of God, as an exclusively heavenly realm, entirely apart from and opposed to this world. It has caused a mischievous divorce between religion and life. It creates a false dualism between the so-called "sacred" and "secular" and makes a man's religion unreal and impractical. On the other hand, there is an opposite tendency on the part of some, to claim that Jesus was primarily an economic reformer and therefore it is the duty of His followers to prescribe definite forms of social organizations and specific programmes of economic reform. It is the duty of the modern preacher to guard the Church from the danger of either of these two extremes, and to teach the comprehensive and inclusive interpretation of the Kingdom of God.

Conceptions of the Church

The special social function of the Church must be, of course, carefully prescribed. The Church is primarily a religious organism; and her ministry must be constantly and supremely conscious of their divine calling to leaven the social body with the spirit of God as revealed in Jesus Christ and to exalt the life of Jesus as the example of conduct.

Her Social Function

It is the special duty of the Church to inspire, educate, and lead. It must teach the moral and religious principles, such as justice and righteousness, love and brotherhood; but it must also apply these universal and eternal principles to the facts and conditions of current life. While the minister cannot be a leader in specific political movements, he must understand enough of the practical methods so as to apply with clearness and force the great determinative principles of Christianity to the political and social movements of the day. He must be able to show by a direct application so that he who runs may read, and not merely by some far-fetched implication, the relevance of these eternal truths to all the modern social problems, such as a living wage, unemployment, child-labor, women and industry, capital and labor, the divorce problem, and so on.

The above stated position is one that, I venture to assert, is held by the majority of our Church leaders to-day; but in order to make these universal principles so plain that the men and women of the Church can go out and bring them into action, it is necessary that the Church should have, through her specialized leaders in social service, a full and personal knowledge of the actual facts and conditions of modern social life. It is the duty of the Church to know whether these universal principles of Christianity are, or are not, being followed in our modern social and industrial life; and when the existence of suffering and wrong is discovered—whether on the side of capital or of labor—it is the duty of the prophetic ministry to speak out and to tell the truth "for truth and righteousness sake."

It has been strongly emphasized by many modern religious leaders, that the Church must preach a gospel not only for an age of doubt and ignorance but also for an age of sin. There is an insistent call everywhere for "prophets who will fearlessly combat sin, and assault the entrenched and arrogant evils of our day; and to cleanse, if need be with knotted cords, every precinct defiled by emboldened vice." We need to-day ministers like the brave prophets of old who did not shrink from their divine injunction to "cry aloud, spare not, lift up thy voice like a trumpet, and declare unto my people their transgressions, and to the house of Jacob their sins."

The Church of to-day must leave her safe and comfortable quarters, attack evils in their own territory, and beard the Beast in his Jungle. We are altogether too inclined to be ignorant of unpleasant things. We are too afraid to cleanse the social structure of the sewage of wrongs and abuses, lest we will soil our soft and delicate hands.

It is an essential part of the prophetic office to lift up to God the cry of the oppressed, like the prophet of old when he said, "the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out; and the cries of them that reaped have entered into the ears of the Lord of Sabaoth." Our placid tolerance of wide-spread social wrongs has engendered, in the minds of the masses, a deep distrust of the validity of our prophetic office as bearers of the gospel of Him who had compassion on the multitude. Dr. Frank Gunsaulus in his book, *The Minister and the Spiritual Life*, shows why it is going to be a difficult task for the Church, which has silently tolerated so much social sin, to get the ear of the people, some of whom are already saying, "All this you have known and yet you have been silent. Ah! you have been cowardly when you ought to have spoken. *Be silent now.*"

Her Protest Against Wrong

The chief sin of our age is that of moral self-complacency. The Gospel of peace will repeatedly fall upon deaf ears, however, unless the conscience has been quickened by a sense of a spiritual need. It is this need of a moral awakening which Jesus expressed when He said, "I came not to send peace, but a sword."

A deep sense of moral discontent must be aroused in the lethargic heart of humanity; but this will be found impossible to do in these days, unless we define and interpret sin in terms of the social life as well as the individual life of to-day. Commercial materialism and industrial exploitation have produced a calloused conscience in the individual, who has been so long shielded under the cloak of impersonal, corporate agencies.

Nor will it do for the preacher simply to denounce sin in the abstract. He must educate the people into a clear recognition of social sins. Many people have no adequate idea of social sin. They have inherited the habit of placing personal righteousness above social righteousness and they do not see that the really great sins of to-day are social transgressions. "For," says Professor Vedder, "we need a new conviction of sin not less acute than the older type, but far more practical. It is the sins that men commit in their corporate associations, as citizens, and as men of business, such as were unknown to past ages, that are to-day most lethal and that call loudest for repentance. The Church has long had a list of seven deadly sins. We need a new list for our time. The murder of war and industrialism must be made as repulsive to the conscience as individual homicide. We now send the murderer of one to the gallows, or the electric chair. We enrol the killer of hundreds among our 'best citizens.'"

With all our solemn stress upon "Social Service," the Church is still doing too exclusively what has been aptly termed "ambulance service." No one would deny her full credit for her great charitable and healing work and such work will always be needed to a certain degree. But this age demands more than relief and amelioration. It demands a complete reconstruction of social institutions. Professor Ross in his book, *Sin and Society*, significantly observes that "our present plight is largely due to the fact that a great proportion of

Her Present "Ambulance Service"

* From an address delivered in the Church House, Philadelphia, November 22, 1915, before the Clerical Brotherhood of the diocese of Pennsylvania.

our Christian people are still wasting their time in little skirmishes with the lesser social evils, and never get into the big battle at all." And again he says, "It seems to me sometimes as if the springing up of a great variety of petty charities which annoy nobody, antagonize nobody, and produce but trifling results, is to be interpreted as an endeavor to switch the public mind from the big social services. The social service that is supreme is not some bit of charitable work but the following of one's calling as service and not as exploitation." So the Church of to-day needs larger, constructive views of social regeneration and more exacting standards, growing out of a deeper knowledge of social science and Christian ideals. The Church must not allow herself to be diverted from her supreme function of applying the Christian ideal of ministration to the fundamental reconstruction of social institutions, by short-sighted multiplication of charities and temporizing expediences, such as bread-lines, gymnasiums, and employment bureaus. While there will always be a legitimate place for what is called "institutional Church" work, as an experimental field in applied Christianity, yet it must not be allowed to become an end in itself and be classed with much of the so-called "welfare work" and other offshoots of benevolent feudalism, which duplicate many social and civic agencies, often frustrate justice, and stand as stumbling-blocks to the progress of true, fundamental democracy.

Her Great Opportunity

Truly, the Church is facing a great crisis in her history and likewise a great opportunity. Great social movements are surging all about her in detached, uncorrelated, and conflicting groups. They are dominated too largely by narrow and selfish interests of materialistic and atheistic philosophies. Some of these movements represent the cold, naked methods of direct action of physical force—whether by destruction or compulsion; some would substitute the anarchy of the extreme doctrine of *laissez-faire* by the equally destructive doctrine of tyranny of the majority; some represent the exploitation of the masses in the interests of class-consciousness. Others represent utopian schemes of economic programmes and various forms of curb-stone panaceas. Many of these indirectly encourage disregard for law and display a dire lack in sanity of method.

There is no institution in the whole of society, except the Church, which can supply the leadership needed to prevent these discordant voices, so jangled out of tune, from involving the nation in grave internal dangers. Deep-seated social cancers are generating depths of hatred and revenge that are already threatening, and will soon break forth in volcanic eruptions, unless relieved by the application of a deep and fundamental remedy.

There is only one such remedy—the spirit of Brotherhood and Sacrifice, as revealed in Jesus Christ. It must be interpreted in terms of Law and Love combined. It must penetrate as a leaven into every social movement, aiding and approving that which is true and just, and purging it of debasing elements of tyranny, avarice, and hate.

To do this will demand of the modern preacher a statesmanship of the highest order. He must possess in full the qualities of leadership which characterized the prophets of old—consecration, conviction, strength, and courage. "Be strong and of good courage" must be the watchword of the prophetic leader to-day, as it was that of the first of the great prophets of God. He needs the strength of knowledge together with the fire of enthusiasm.

The prophetic ministry for to-day calls for the highest type of courage. No voice will be heeded by the multitude that does not carry with it the boldness of St. Paul and the authority of a true ambassador of Jesus Christ. His words must needs come forth as "hot, burning coals," and his passion for justice and humanity must send forth "mighty and sharp arrows," to disconcert the oppressor and the enemy of the truth. Every age needs its prophets—daring spirits, ready to take risks, and in the face of danger scorning to betray their sacred trust for the price of the tempting fleshpots of easy convention, soft compliance, and safe precedents.

Professor Mathews has made the challenging statement that "there is still opportunity for the prophet who dares to face the pit and exile." If you think this is hyperbole, let me ask if any of you have ever attacked the forces of privilege and social injustice hard enough to make them show their teeth? The call of the prophet of to-day is that of the crusader, rather than that of the almoner.

No challenge has been issued to the prophetic voice of to-day more splendid than the words of Bishop Charles D. Williams: "Are we realizing the full potentialities of the faith we have, in moral and spiritual self-control, in the development of character, and the inspiration of service? Are we honestly applying the discipline of Christ, the Sermon on the Mount, for example, to the individual Christian life? Are we applying the programme of our Christianity fearlessly and faithfully to the crying problems of economic, industrial, and social wrong and injustice which clamor in our ear on every side? It will cost, it must cost, something of what it cost the saints of old; it is worth the cost. But, *dare we?*"

For the true prophet of to-day there will be perilous journeys; for this generation, also, is looking for "a reed shaken with the wind," and bows to them "that wear soft clothing"; and "how often," says Bishop Faber in his pastoral letter to his clergy regarding the Nation-wide Preaching Mission, "our pulpits have let sin go on unrebuked, 'prophesying smooth things,' or at least shunning 'to declare the whole counsel of God.'"

Insidious Restrictions

This silence and evasion on the part of the pulpit is not, as it is frequently stated, due directly to the fact that "the pulpits of our churches are muzzled." Very few preachers are "conscious sycophants and time-servers" because of explicit and overt demands that they must keep silence on questions of social sins, lest they offend some rich pew-holder. The crude and clumsy method of the muzzle has become practically obsolete. The restrictions to which the pulpit to-day is exposed are much more delicate and subtle. They are more insidious; but, like gases in trench-warfare, they are equally effective.

The pulpits of our churches are in little danger of being muzzled; they are only in danger of being muffled. No one who has not followed with keenest scrutiny the wily and ingenious methods by which attempts have been made to foil justice, in our legislatures and courts of law, can realize the variety of expedients by which the forces of privilege and tyranny can muffle the voice of the preacher and draw the teeth from his every utterance of righteous indignation. By a circuitous and ingenious process, employed by the forces of "invisible government," many well-intentioned and worthy causes are liable to be exploited in the interest of greed and oppression. So the Church of to-day will have to be constantly on her guard, lest both pulpit and pew be exposed to the danger of unconsciously inhaling an atmosphere impregnated with elements which distort the vision and blur the perception of social transgressions. The interests in the Church which are peculiarly exposed to this danger of subtle and adroit exploitation are a zeal for orthodoxy and a regard for propriety. Too often, alas! when the modern preacher of the true prophetic order raises his voice in protest against entrenched wrongs and outrages against the God of justice and righteousness, he is unctuously advised to "preach the simple gospel," by those who seem oblivious to the call of the prophet of old and of our Lord and Master to "preach the gospel to the poor, to heal the broken-hearted, to preach deliverance to the captive, to set at liberty them that are bruised." Or else he is solemnly enjoined to point his periods and trim his words with punctilious precision and exacting nicety, lest they offend the sense of propriety cherished by some of his hearers. It has been well observed that in being too correct we may miss the truth. When a warden, while consulting Bishop Lawrence, expressed a fear of calling a rector with too pronounced social views, the Bishop replied, "We may possibly get a rector of such correct and careful habits that he will reach no one. We must take some chances, break away from some conventionalities, and so move in among the people as to gain their interest."

When the freedom of the pulpit becomes hedged about with unctuous attenuations, cold calculations, and scrupulous conformity to fastidious tastes, it will no longer be the place for the free, prophetic voice. The spirit of prophecy is born only of the perfect "liberty of prophesying"; and liberty to-day is the same as she was, when Erskine said of her, "Liberty must be taken just as she is; you might pare her down into bashful regularity and shape her into a perfect model of severe, scrupulous Law; but she would then be Liberty no longer."

The Church of to-day must use the diversity of gifts in the ministry and grant her prophets as much freedom as she grants her priests security. Is not the Church built upon the foundation of the prophets as well as that of the apostles? "He that prophesieth buildeth up the Church." The prophet must speak as he is moved by the Holy Spirit, and in order to do so he must be allowed the full "liberty of prophesying."

The work of the modern preacher is no task for timid souls, and weak faith. He well knows the tragic story of building the tombs of the prophets whom the fathers slew; but that is no deterrent to the true prophet. It is only a challenge to our apostleship. How dare we, therefore, who profess to inherit the succession of the prophets and the apostles, refuse to respond to the challenge, and reveal the whole truth of our Lord Jesus Christ to this generation?

Woe to the Church when she quenches the free spirit which voices the witness to the truth and the life in our Lord Jesus Christ! We must work and pray and trust, that the pulpit may still be the throne of righteousness, and the voice of the spirit of God speaking to His people in tongues of fire. Let us dare to accept the call to high and perilous adventure, risking our all, and facing every danger; that righteousness and truth may conquer by the sign of the cross.

HOW CAN a man be converted and turned back into that childlike poverty of spirit—into that childlike simplicity—into that trustful confidence—into that heartfelt confession of helplessness—into that innocency or freedom from actual guilt—into that genuine and entire humility, which, among other features, characterize a little child? The answer is: By the power of God's own Spirit. It is the Spirit alone that can bend man's iron will and make it pliable to God's; it is the Spirit alone that can enlighten the understanding, and teach us to bend to God's wisdom and not to our own; it is the Spirit alone that can take away the stony heart and give us a heart of flesh; it is the Spirit alone that can, by quickening renewing influences, work in us the new fresh childlike nature.—*Rev. R. Rankin.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

REPORT OF PHILADELPHIA'S DEPARTMENT OF PUBLIC WORKS

"PLAIN TALK" is something different, as our advertising friends would say. As a matter of fact it is an illustrated public document showing in a graphic up-to-date way what the department of public works in the city of Philadelphia is doing for the people of that city. In his foreword Director Cooke says: "Dear reader, please forget that this is a public document. Read it" he asks, "rather as a study in home-making—as a record of one year of effort to make Philadelphia the best place in the world in which to live."

This report of the director of public works to the mayor of the city is really a story of the stewardship of four thousand city employees working for one million six hundred thousand citizens. With the increasing size of municipal undertakings and their growing complexity, the difficulty of visualizing the purposes and processes of government, whether federal, state or municipal, is greatly increased. Director Cooke feels strongly that unless he and other city officials can make the people understand what public officials are doing the waste is prohibitive. On the contrary, if they can be made to understand the plans, and methods by which they are to be carried out, and that these plans are fundamentally right, the means will be forthcoming and that quickly.

In a personal letter to the writer of this note the director says: "In the last three or four years the engineers connected with this department have become a unit in their attitude toward this question. We all started in with a disposition to feel that advertising as a city was almost unprofessional. We have now come around to the point where we are struggling to devise new and more comprehensive methods by which we can expose the operations of this department to the public view as completely as possible, because only in this way do we feel that the greatest influence of municipal administration with more particular reference to engineering can be accomplished."

It is practically impossible within the limits of a paragraph or two to set forth the truly remarkable things which the Philadelphia department of public works is doing, although it is, perhaps, not doing more than similar departments in other great cities; but Director Cooke brings them all before the reader in such a way as to make them stand out clearly and definitely. The report is in striking contrast to the old-fashioned ones. There are no long, meaningless statistics, there is no padding; but in a clear, straightforward way the important things that have been accomplished are set forth by illustrations as well as by word. For instance, in the matter of testing asphalt (certainly a prosaic enough topic), Director Cooke offers the facts on a page two-thirds of which is taken up with illustrations: one that of a colored man testing asphalt in the old-fashioned way by his teeth; the other showing the scales and other apparatus now used, whereby materials such as asphalt, sand, and stone, are tested before mixing by scientific methods and instruments in order to determine whether they conform to bureau specifications.

We strongly advise all who are interested in municipal affairs (and that really includes every reader of these paragraphs) to get a copy of this report. It is well worth while. It is a human document; a forceful document; an effective document.

AMERICAN CITY GOVERNMENT

In his annual address at the Dayton meeting of the National Municipal League, the secretary declared that "the tendency to regard the form as of first importance, and as in itself effective, is a characteristic of the older conception of American city government." He also said:

"There is still a tendency to place entirely too much dependence upon the law and the form of government, and many are for substituting statutes and constitutional provisions for the self-governing instinct. The newer conception of American municipal government involves the utilization of the most effective forms of government for the expression of a sound public opinion, and the idea of the city manager has proved a popular idea because it represents just this thought.

"A movement which calls for attention in any consideration of conceptions of American municipal government is the movement popularly known as city planning, a phrase much more often used than defined. There was a time when it was practically a scheme for the city beautiful, but now it has a much richer and a much more comprehensive meaning. Its development has been in accordance with the growth of the movement to place our cities upon a more substantial, a more respectable, a more useful basis.

"The hope of American cities lies in the existence of a strong democratic sentiment, which is gradually manifesting itself in public life and in the aspirations of the American people to achieve the highest good for the greatest number through definite community effort."

A NEW METHOD IN BOSTON

The Boston Park management now includes moving picture shows for adults, as well as children. Health, educational, and general motion pictures with explanatory stereopticon slides and music are given, as well as the current news of the world. The committee in charge (Seymour Stone, chairman) represents the following organizations: Boston Society for Relief and Control of Tuberculosis, Boston Y. M. C.A., Boston Y. W. C. A., Women's Municipal League, Massachusetts Child Labor Committee, Immigration Department of State Y. M. C. A., Milk and Baby Hygiene Association, District Nursing Association, Massachusetts Society for Prevention of Cruelty to Animals, Poster Campaign of Associated Charities.

So far as the committee has been able to learn, the undertaking has not been tried in any other city in the United States. Motion pictures of special propaganda character have been used in the parks of Chicago and Providence, playgrounds of Newark and New York and elsewhere, but the Boston plan is more extensive than any of these, providing balanced and varied programmes in which the special propaganda is but a part. So far, the committee asserts, the project has been a complete success.

The programmes given in Boston parks are varied frequently and the same programme is not given twice in one place. Motion pictures of known merit are used as well as current weekly news and humorous films. Music in some form accompanies each entertainment. A special feature to be introduced will be pictures showing the resources of the city for recreation, civic progress and good living.

A CITIZENS' PLEDGE

The New York Social Service Commission is widely circulating the following citizens' pledge:

"*I Believe* that it is the duty of every Christian man to exercise his responsibilities to the state and nation.

"*Wherefore,* I pledge myself to look upon the responsibilities of my citizenship as duties which I owe to God.

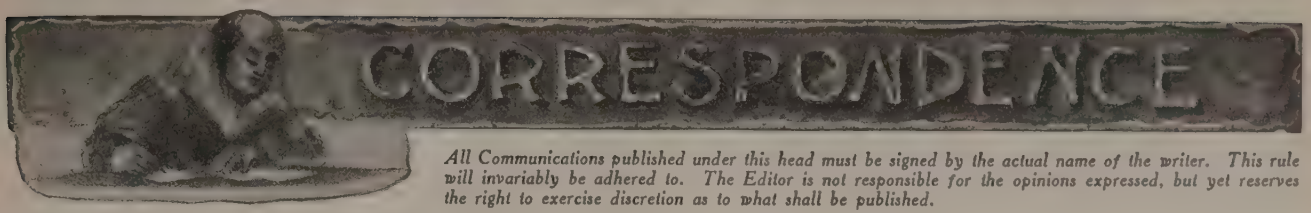
"*Therefore,* I will do all in my power to aid the cause of righteous citizenship and to persuade others to do so.

"*I Promise* to exercise my influence to secure the nomination and election of none but fit men for public office.

"*I Promise* to cast my ballot at every election; to accept jury service unless honestly prevented."

BEGINNING IN A NEW COMMUNITY

El Paso in Illinois is a little town of 2,000 in the centre of a farming community. While it has an abundance of churches, six in number, there is no gymnasium, no Y. M. C. A., no community centre of any kind. In view of this lack, the Rev. Robert Phillips of St. Andrew's Church has rented a vacant store and fitted it up as a gymnasium and organized a forum which follows Sunday evening services. At this latter meeting important questions of community interest are discussed by competent men. The success of the plan is assured. This represents one way in which the rural Church can promote community interests.



All Communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

BISHOP PARKER'S ADDRESS

[REQUEST BY TELEGRAPH]

To the Editor of The Living Church:

PLEASE correct the summary of the convention address of the Bishop of New Hampshire by statement in correspondence section that my objection to the Panama Conference is not that Roman Catholic failures are discussed in the absence of their leaders, but that we send delegates where criticism is on distinctly Protestant and anti-Catholic lines, while our work in South America is that of correcting bad conditions by purified Church and Catholic methods.

Concord, N. H., December 6th. EDWARD M. PARKER.

SAFETY FIRST

To the Editor of The Living Church:

THE unpleasantness arising because of the action of the Board of Missions in respect to the Panama Congress seems to be intensified by misrepresentations as to the real matter at issue, as well as to the supposed animus of objectors.

The primary issue is as to whether the Board of Missions, in view of the negative action of the last General Convention, was warranted in proceeding contrary to the mind of the Church as expressed in that Convention. Did it have a lawful right to ignore the action of the General Convention? If so, was it warranted by courtesy in proceeding, the circumstances being what they were? The first question is first in importance just now.

The issue is not as to what this or that man or "party" may think about the Panama Congress, which is comparatively insignificant, but whether the Board of Missions was warranted in its action. This is the issue, for this alone will settle the momentous question as to whether the Board of Missions is competent, without the consent of the General Convention, to determine matters of Church polity. Invoking the Erastian principle by appealing to the Board's civil charter will not issue in a peace-making decision. Appealing to supposed majorities, which have not been counted in a constitutional manner, will not settle the matter satisfactorily. Partisan arguments, in substance principally rhetoric, must not be allowed to obscure the real issue.

Were the Board's representatives at the Panama Congress to ignore the restrictions placed upon them by the Board, the Board might not like it. Many good people have an idea that this is exactly the situation between the Board of Missions and its parent, the General Convention. If the Board is justified in ignoring the wishes of its creator, the General Convention, would not the Board's representatives at the Panama Congress be justified in ignoring the wishes of the Board?

It is highly improbable that many worthy brethren should have wilfully made the mistake of exceeding their prerogative. Did they? That is the question, whether it were done wilfully or not. That other worthy brethren thought the Board was exceeding its powers and consistently withdrew therefrom, should not make them the object of anathemas. The thing to be determined first is whether the action of the Board was within the limitations of its powers. After that other pertinent subjects might be discussed, if they were then worth discussing.

EDWARD FAWCETT,
Bishop of Quincy.

THE SCOPE OF THE BOARD OF MISSIONS

To the Editor of The Living Church:

IT is doubtless quite impossible for us, in view of the radical differences in our training and view-point, to see alike this question of the action of our Board of Missions relative to the Panama Conference. It is also doubtless good for the Church that we cannot. The Church should be comprehensive of many thoughts and convictions which are seemingly contradictory, and which are even logically contradictory. We can never feel quite sure that logic has the final word to say about things that are eternal. Many men who unquestionably accept the historic facts upon which the Church is founded, namely, the Bible as God's inspired revelation, the sacraments of Christ's institution, the facts stated in the Creed, and the apostolic ministry in its historic continuity, differ widely and radically in the theories which they hold relative to these facts, because the light of truth which the facts represent and reveal shines upon many different angles in the minds of men. The reflections from these mental angles are our theories; they must differ.

Now with the deepest respect for your convictions, and for the convictions of those who hold with you relative to this conference, I beg to call attention to a fact which you do not seem to have in view in the conclusions to which you come as stated in THE LIVING CHURCH of November 6, 1915. You say: "*The determination that the Board would act only as the representative of the whole Church is the determination which the Board refused to make.*" Now, as a matter of fact, it was quite impossible for the Board to do this in the instance under consideration. Upon the question involved, the "whole Church" is as radically and as conscientiously divided as was the Board of Missions. When the Church was officially and formally asked to participate in a conference to consider the moral, social, and spiritual conditions prevailing in Latin America, where the Church has gone, under the direction of the General Convention, to help fulfil her mission, the Church, and not the Board of Missions alone, faced the necessity of giving due consideration and a formal and final reply to the invitation extended.

There are those in the Church who hold that participation in such a Conference is, on the one hand, a recognition of the validity of other orders than our own among other Protestant communions, while, on the other hand, they hold that it would involve discourtesy to the Church of Rome, whose orders they recognize as being valid, and, because so, not to be controverted in their official expression even though errors of doctrine and practice may exist in the ministry of this Church in the countries whose moral and spiritual and social condition are to be reviewed by the Panama Conference. Those who hold these views have the unquestioned right to express them and contend for them in this Church and in the Board of Missions.

But, Mr. Editor, there are others in this Church who hold other views with an equal strength of conviction, and with, as they believe, as large a loyalty to the Church, into whose life and ministry they have been baptized, confirmed, and ordained, as that claimed by those who use as descriptive of themselves the term "the Catholic party." These others believed, and believe with deep conviction, that there are questions involved in this matter of participation other than the question of orders. They believe that these questions of moral, spiritual, and international concern can be and should be considered without compromising the orders of our ministry, and without attacking the validity of Roman orders. They believe that the Church is strong enough, and big enough, and broad enough, and Catholic enough, and so fully divine, that she can only gain in power and influence by participating with other agencies in the Kingdom of God for the promotion of the cause of truth and righteousness.

Had a larger Board of Missions refused, by majority vote, this element in the Church its expressed will and desire to participate in this Conference to which we feel as strongly called as those who protested feel to refuse, then, Mr. Editor, would it have become the duty of the twenty-six who voted to represent this element of the Church in response to the invitation to participate in this Conference, to have resigned from the Board of Missions in protest against what they would have considered an uncatholic and unwarranted refusal?

To some of us it would seem that the Church has come to the time when the term "*Catholic*" must be taken and defined with larger comprehensiveness than it yet seems to be by any party in the Church. Room must be made for divergent views, and for their expression. Otherwise we will make the Church a school of thought, or divide it into contending sects by compelling one party to withdraw from the other in protest against the expressed convictions of others, and thus make the Church not only Protestant in its relation to external error, but radically Protestant within itself. Surely there should be room in this Church, and in her Board of Missions, for those who believe in the whole principle involved in participation in such conferences, and also for those who do not so believe. If one side endeavors to force the other either to refrain from participation, or to participate, upon penalty of disruption, then inevitably (and the sooner we recognize it the better) we face discord, if not the danger of schism, in the Church.

There were some of us who, foreseeing that such questions must of necessity face the Church, sought, as considerately as we could, to have the Church express her mind in the matter. It was asked that such permission be given by the General Convention to the Board. It was not asked that the Board be ordered or compelled to participate in such conferences. The words used left the Board free to determine its action in the light of circumstances, and in conformity to what it from time to time should believe to be the will of the Church, as the Board has done in this instance. The House of Deputies, after careful consideration and full debate, expressed its mind with no uncertain vote in favor of this principle. The House of

Bishops, for reasons sufficient to itself and to many others, refused to concur, either because of lack of time for debate, or for other reasons not stated. This simply left the question where it was before as far as official legislation is concerned, and the Board, therefore, had to act upon its own responsibility in the matter. It has voiced in its action the conviction of those in the Church who have for many years as deeply regretted the failure of the Board to participate officially in the conferences called by the great Protestant communions to promote the spread of the Kingdom, but who, when the Board has, for sufficient reasons, hitherto refused, have not felt called upon to resign because the views of their brethren opposed to them prevailed in the Board of Missions.

If this Church should be invited by the Church of Rome to send representatives to the Vatican to consider how we could bring those who have departed further than we have from what the Church of Rome considers the ancient Catholic faith, and to consider how disunion could be healed, would it then be in order for the "non-Catholic party," so-called, in the Church to secede because of their fear that it might appear to be a tacit recognition of the Papal authority, or discourteous to some of our Protestant brethren? Are we not establishing some dangerous precedents? Are not those who have been claiming the largest loyalty to the Church setting a bad example to those who are perhaps less firmly held by exclusive claims, and by unconditional interpretations?

There is so very much more in these men who have resigned the responsibility committed to them by the General Convention than that which is represented by their resignation protest. There is in them a devoted love for the Kingdom of the risen Christ, a loyalty to their Master, a zeal for missions, a comprehensive human sympathy, a sound, practical judgment in the management of the Master's business, which the Church needed, and still needs, to have them express. There are thousands in the Church who would rejoice if our dissenting brethren would be satisfied to record their convictions in a most earnest protest against the action of the Board, to which they are not willing to commit themselves, and then return to their places on the Board to fulfil the duties committed to them as members of her Board of management.

Then some day when perhaps the "Catholic party" is in the majority in the Board, and conscientiously refuses to vote to do what a respectable minority may desire and ask in the way of conference or coöperation with others not of this Church, then this minority will not have the excuse and the incentive of their established precedent in withdrawing from the Board in protest, or of threatening, as some have unwisely done, to withdraw support from the Board of Missions in its effort to fulfil the mission divinely committed to the Church.

WM. A. R. GOODWIN.

St. Paul's Church, Rochester, N. Y.

[This letter is reviewed in the editorial columns.—EDITOR L. C.]

"THE PARTY THAT WOULD REVOLUTIONIZE OUR CHURCH"

To the Editor of The Living Church:

ON Sunday, October 31, 1915, in the Church of the Epiphany, Washington, D. C., the rector of that church, in a sermon regarding the resignations from the Board of Missions of those who were not in sympathy with the Board's action in disregarding the wishes of the General Convention, said, among other things: "To-day, under a solemn sense of duty to the Church of God, I warn you against the party that would revolutionize our Church by destroying its Protestant character."

It is very much to be regretted that the secular press, which in Washington, D. C., at least, is not fully educated up to the various schools of thought and "parties" in the Protestant Episcopal Church (as well as in other religious bodies) has published this rash utterance with a flaring head line, "Dr. McKim Warns Church Bishops."

Of course, the general public (especially the non-episcopal religious bodies) immediately imagines that the Episcopal Church is having another family quarrel, and that as a result of that quarrel one faction will seek shelter in the Church of Rome, and the other faction will be absorbed in the 160 religious bodies which constitute modern Protestantism, or go over, in a body, to Bishop Cummins' Reformed Protestant Episcopal Church.

When we are told that we had to become Protestant in order to remain Catholic, we are treated to a sample of specious logic which is, to say the least, unique. It is along the same lines of reasoning that some men give for joining the Republican party; viz., that they may still remain Democrats.

Some days ago I was told by a man that he understood the legal title of the Church in this country, formerly known as the Church of England in the Colonies, to mean, that it was Protestant as opposed to the Catholics, and that it was Episcopal as opposed to the Presbyterians.

Just another thought : One of the Bishops against whom the rector of Epiphany Church warns the people is the Bishop of Fond du Lac. I had the pleasure of hearing his wonderful sermon at the consecration of Dr. Fiske, and those who did not hear him have no doubt read that sermon in THE LIVING CHURCH. Does any sane person imagine that such a man as he or, in fact, any of the others to whom Dr. McKim referred, are men who are trying to destroy the "Protestant-Catholic" Church of which Dr. McKim claims to be a minister?

Permit me in conclusion to quote a paragraph from Fond du Lac Tract No. 3, page 65: "If any Anglicans are still looking Romewards, the best thing they can do for the cause of Christ is to give it up; to do nothing in the way of imitating it in the foolish idea that it would help reunion. Our duty as Catholics is to seek to gain the confidence of the Church in our loyalty and aim, and work in the spirit of large charity towards all the members of our household for holiness of life and the Catholic Faith."

What a contrast this utterance is with the quotation appearing at the beginning of this letter, attributed to Dr. McKim by the secular press!

Faithfully yours,

Laurel, Md., December 1, 1915. WM. R. BUSHBY.

"THE OUTSIDE OF THE CUP"

To the Editor of The Living Church:

APROPOS of the interesting correspondence in the current and recent issues of THE LIVING CHURCH in regard to the liquor question, it seems obvious to me that Dean Bell, whose perfect sincerity in the matter no one can question, in common with many others, misses the real principle involved in prohibition. He shows this very clearly, in his letter dated November 27th, in the following statements: "My proposition seems subject to attack . . . from those who believe that prohibition prohibits." "No one has argued convincingly . . . that the only method of bringing about abstinence is prohibition," and finally, "I will not work for prohibition, for the simple reason that no one can legislate people into holiness."

Unless I am greatly mistaken, the underlying assumption of the Dean must be, that those who *do* support prohibition do so simply because they think of it as an effective method of promoting abstinence; and behind this must be the further assumption that drinking is itself sin, and abstinence a form of holiness. Unless some such conception is in the Dean's mind, his arguments seem absolutely meaningless.

But this, precisely, is *not* the principle which actuates those of us who support prohibition. In the last analysis, the case is simply this: As things now stand, *our government*—our Federal government, in licensing the manufacture, and our city, town, or village government, in licensing the sale of liquor—our government is a *partner in the liquor traffic.* This is an indisputable fact. Now, if the liquor traffic is a thing in itself harmless and innocent—on a par, say, with the grocery or drygoods business—what right has the government ostensibly to seek to restrict it, by a heavy tax at every turn? But if, on the contrary, as our modern knowledge of facts, modern science, and above all, our awakening conscience, are showing us more and more, if the liquor traffic is, rather, on a par with the traffic in any other dangerous, habit-forming drug—then, what moral right have we, through the government "of the people, by the people, for the people," to share in the profits of this traffic?

Of course, as a matter of simple economics, it has been demonstrated over and over again that we are fearfully the *losers*, in the long run; no one claims that the few hundred millions that the government receives annually from the sale of liquor even begins to compensate for the tremendous losses in money and human souls, which can be traced directly to the sale and use of that same liquor. But aside from the economic question, isn't the moral issue perfectly clear? It is not a question of whether or not prohibition prohibits (though it is a significant fact that the manufacturers of liquor believe that it *does*, or else why do they fight prohibition so bitterly?). And it is not a question as to whether or not a man who drinks necessarily commits a sin thereby, or whether the man who abstains, on St. Paul's principle, "If meat cause my brother to offend . . .," is thereby practising a high form of holiness. It is even no objection, for the present, to say that people will get liquor anyway. Of course they will, for the next generation or so! Christ says: "Woe unto the world because of offenses! For it must needs be that the offense cometh: but *woe unto him by whom* the offense cometh!" Is liquor an "offense"—that is, "an occasion of stumbling"? No one nowadays seriously doubts that it is. Then shall we, through our government, remain partners in the business of making and selling drink? God forbid!

I am for prohibition, not because I imagine that one can legislate anybody into holiness, but because I am unwilling, either by my vote or by my silence, to be one of those through whom this particular offense cometh.

Sincerely yours,

WILLIAM T. SHERWOOD.

Christ Church, Cuba, N. Y., December 3, 1915.

To the Editor of The Living Church:

OUR little controversy called "The Outside of the Cup" is running merrily along, and I cannot forbear taking typewriter in hand to answer Dean Bell's latest.

It is a surprise to me, in the first place, that Dean Bell, a man who has lived in Chicago, should oppose a dry Chicago, and, in the second place, that a man so learned in economics as he is should once more bring out the old, dusty argument, that "prohibition does not prohibit."

The Dean knows a great deal more about economics than I do.

Perhaps he can quote to me one single prohibition on our statute books that does prohibit. Four thousand years ago there thundered from the summit of Sinai (Higher Critics, hands off, please) the commandment, "Thou shalt do no murder." There were 325 murders last year in the state of Illinois. Let us repeal this ancient prohibitory legislation, then, on the ground that it does not prohibit. Figures show that, considering the shortness of time during which they have been effective, and the seriousness of the offense, our anti-liquor laws are enforced as well as any on the statute books.

The question before us may well be considered from an economic point of view. We have not to do here with drinking as a sin; we have to do with the liquor traffic. There are 7,152 saloons in the city of Chicago, taking in a gross annual income of $140,000,000. That means that each saloon—and the Dean knows how thick they are in Chicago—takes from its community an average of about $20,000 a year. Counting women, children, and total abstainers, each person in the city of Chicago spends an average of $56 a year for drink. This vast, blood-sucking creature, the liquor traffic, takes this enormous sum of money out of Chicago, and gives no equivalent in return. It pays its patrons back in poison, killing efficiency, shortening life, and starving the family. Is it any wonder that the judgment of God is visited upon the city that takes its annual bribe of $7,000,000 license money for allowing this kind of thing to go on—that the city is in worse financial condition that it ever was?

We are fighting, not to make men holy, but simply to make them decent. In the name of Him who defends and provides for the fatherless children and widows, let no good man raise his hand to stop us.

Faithfully yours in Christ,

Chicago, December 4, 1915. T. M. Baxter.

To the Editor of The Living Church:

MAY I ask the rector of the Church of the Advent, Boston, one question which has often come to me in reading the articles of "Presbyter Ignotus" and which has been suggested again by his reply to the Dean of Fond du Lac in the current issue of The Living Church. Allow me to say first, that though the privilege of knowing the Doctor personally has never been mine, yet he is one of the men of the American Church for whom I have profound respect and admiration. I would not presume to ask him a question in the spirit of argument, or of attacking his position, but simply as one who is puzzled by some of the utterances of a great man.

It is in regard to his extreme views on prohibition. Leaving aside all question of the Church entering politics; all question of the use of alcohol in scientific research; its use for medicinal purposes, about which physicians now seem to disagree; also whether the drugs that might be substituted for medicinal purposes might not also be substituted for purposes of intemperance with worse effects; leaving out all question of real temperance being the mean between two extremes, and all questions of moral theology, such as the confusion of moral distinctions, which always leaves evils in its train; not raising the point as to whether prohibition would really cure or really prevent intemperance and whether the pendulum when pushed to one extreme would inevitably swing back to the other—leaving aside all these questions, for I do not wish to discuss them, let me as a Catholic priest ask the Doctor, as a Catholic priest, this one thing, which to me is most vital of all.

If prohibition is carried out to its logical end and becomes an accomplished fact in this country, what is he going to do about securing wine for Communion, and if he secures it what is he going to do about the administration of the chalice to the laity? The latter part of this question affects us only. The Romanists withhold the chalice, the Protestants use grape-juice. I might ask further how can a consistent prohibitionist, even now, administer the Blessed Sacrament "as this Church hath received the same"?

St. Augustine's Vicarage, Campbell Gray.
Rhinelander, Wis., November 27, 1915.

HOLY CROSS TRACTS

To the Editor of The Living Church:

LAST fall, the Order of the Holy Cross, after a thorough canvassing of the situation, decided to undertake a tract campaign for the extension of the faith. The plan that we definitely prepared was to distribute 50,000 Catholic tracts in 1915.

The first tract was brought out in January, containing a reprint of Dr. Pusey's and John Keble's catena of Anglican authorities on Eucharistic Adoration. An edition of 10,000 was printed.

We had no idea how the project would be received. But instantly from every part of the country came such demands for this little tract that in a few weeks another 10,000 had to be printed. At the same time it aroused bitter opposition, and hardly was the ink dry on it before the attacks began.

With these two auspicious omens—the swift support of some and the violent opposition of others—the work began. Month after month the tracts were sent forth, and the demand has been such that the total output for the year will be just short of half a million. I venture to think that no tract campaign in the American Church has met with greater response.

The experience we had with the initial issue is continuing. The demand is more than we are able to meet, while on the other hand attack after attack has been launched against them. So far has it gone that what might be called a slogan had been set up: *"Don't let Holy Cross tracts come into your parish; they will make trouble for you."*

And all the while the tracts have been going out every month by tens of thousands, and issue after issue has had to be reprinted to meet the immediate demand.

All this is tremendously encouraging, but there is another side to it. In order to make as wide a distribution as possible, Holy Cross tracts are sold for just what they cost; and we are now making free grants and donations each month of about 17,000 copies. These are not scattered broadcast, but are judiciously placed where they will do the most good. The result of giving away so many, and selling at cost, can be determined by a simple arithmetical calculation.

In short, Holy Cross tracts were projected as a definite missionary venture. The missionary work of the Church, as Bishop Lloyd has so often reminded us, is not a business that declares dividends. In 1915 we have been able to distribute nearly half a million, and we enter upon the second year of our campaign without a dollar of debt.

Can we do the same thing in 1916? We can. But we are no longer content to do only this. God's wonderful blessing on our efforts, so far from satisfying us, has only whetted our desire for greater things for Him. Last year the circulation of Holy Cross tracts was nearly 40,000 a month. Next year we want to make it nearer 100,000 a month.

We can do it if those who love the old religion love it enough to be willing to give of their means to support this effort to offset the Broad Church propaganda. Some of the richest men in the East for years past have been giving without stint to propagate denials of the faith. It is significant that the so-called "Prayer Book Papers" which flooded the mails for years were sent out from an office in Wall street.

Will the people who love God, and the faith of His Church, give the Order of Holy Cross what is necessary for the still wider extension of this campaign? The expense of the campaign is about $125 a month. We want all the people to share the privilege of this glorious work. The smallest sums will be gratefully received.

S. C. Hughson, O.H.C.

NATIONAL PREPAREDNESS

To the Editor of The Living Church:

I CRAVE your indulgence to the extent of a few more lines of your valuable space, not to continue the controversy on "The War and the Church," but to address to those who are lending their moral support to the defense programme of President Wilson a very few questions for their prayerful consideration.

First: In view of the fact that nations have evolved from family and tribal life, do you believe that national life as it now exists is the ultimate social scheme, and as such should be defended even at the cost of millions of lives? Cannot the same moral forces which impel nations to consider the well-being of their citizens, today, finally amalgamate all nations and races into one universal nation which will have the same concern for its people?

Second: Do the teachings of Christ apply to our neighbors collectively (nationally) as well as individually? If your conscience demands an affirmative answer, do you regard "national preparedness" as an expression of that charity which "thinketh no evil"?

Finally, with the picture of that last scene before you, are you priests and parents willing to dress your innocent boys in the uniforms of Church cadets or to let them play at soldier with the wooden guns and tin bayonets which civilization has devised to replace the Roman spear which pierced the side of our blessed Lord?

Yours truly,

Ithaca, N. Y., December 1, 1915. Ralph S. Nanz.

INDIVIDUAL CHALICES

To the Editor of The Living Church:

IN your issue of November 27th a correspondent advocates the use of individual chalices. With all that he urges by way of objection to the use of a common cup I am in entire agreement, but I regard the use of individual chalices as highly objectionable. I cannot think that the service he describes would be quite seemly; it would assuredly take more time than the usual method of administration, the priest with the flagon would be in danger of spilling some of the contents when filling the individual cups, and the difficulty regarding the ablutions would be acute.

Your correspondent thinks that intinction could not be decently and reverently practised by dipping with the hand and that some spilling of the wine would be almost inevitable. I do not think so. I have often thought that a chalice with a division across its interior could be used. In one part would be the wafers, in the other the wine, and the priest carrying the one simple vessel could dip each wafer as required (using the large round kind), slightly into the wine, and put the Sacrament thus prepared into the communicant's mouth. There could be no irreverence, no unseemliness, and certainly

no spilling of the sacred species. It is evident, however, that if ordinary bread were used it would be more difficult to minister decently. The use of the spoon, according to the Greek custom, is, of course, objectionable, and is not to be thought of. But I find that in one part of the Church at any rate the method of administration I have described is actually in use. In the *Church Times* of October 22nd the Anglican Bishop in Jerusalem describes a Coptic Eucharist at which he had assisted. He says: "In administering the Blessed Sacrament the Patriarch *dipped the Host into the chalice and then placed it in the mouth of the person* who came to receive."

Yours, etc.,
C. B. KENRICK.

THE STONEMEN FELLOWSHIP

To the Editor of The Living Church:

I DO not know whether it is against the rules to appear twice in the same issue of your valuable magazine, but I cannot help writing again to express my surprise at the self-restraint of our clergy on the subject of the Stonemen Fellowship. I do not believe there has been a single letter about it yet.

I wonder how the Churchmen of Philadelphia are going to take the latest dose handed to them by the Protestant ministers of the city. I wonder if Mr. Pepper is going to swallow that one about all Christian ministers being on an equal rank. Once more, if it is necessary to do it again, the Protestants show that they resent our claims, and regard them as "prelacy."

Fools and blind! When will we understand that we cannot approach Protestantism in any intimate spiritual relationship without either receiving such a rebuff as this or throwing our claims overboard? However many of their ministers we may receive each year, Protestantism as a whole is not ready for the Catholic religion. Protestantism resents our attitude and resents our claims. What is the use of going in in such a way as to keep our character and principles intact, only to be rudely repulsed, and told that we are not wanted until we can leave our "prelatic claims" outside?

Christian unity will never be reached at the expense of surrender of principles. Let us keep ours, even at the expense of "Christian comity."

Faithfully yours in Christ,
Chicago, December 4, 1915. T. M. BAXTER.

READING THE CHURCH SERVICE

To the Editor of The Living Church:

THE letter written by Mr. Green, which appeared in a recent number of THE LIVING CHURCH, meets with the cordial approval of many readers, and I would like to add a few words on the same subject. The letter is in criticism of the manner of reading the Communion service, so common now among the clergy. But why not include also the Lessons? The varied styles of reading, mostly bad, which one hears from the lips of different priests—lovely, good men, blameless in every other respect—fill one with astonishment.

There are some who find much spiritual refreshment in the daily services of Morning and Evening Prayer. To enter God's house at the close of the day, and listen to the reading of His word, and join in the prayers, brings peace—cares and anxieties are lost sight of, faith is stimulated, and the soul emerges serene and confident. How disappointing then, to hear the service read in such a way as to extract a large part of the inspiration and often much of the significance as well!

I am not aware that the seminaries furnish instruction in reading, which seems a great pity, but there is always private instruction to be had, and vocal exercises, and it is quite possible to have the voice trained and bad habits eradicated and to learn to read the Bible in a manner befitting God's Holy Word.

But alas, no one seems to realize the importance of this detail of the priestly function save only those who sit in the pews, and listen—and suffer.

New York, December 3, 1915. EUGENIA BLAIN.

REVISION OF THE PRAYER BOOK

To the Editor of The Living Church:

MAY I through your columns offer a suggestion to the Commission on Revision of the Prayer Book? Why not, while revising other portions of the Prayer Book, make the rubrics more explicit? For example, the rubric covering the use of the *Benedictus*, that grand Advent anthem, states that a portion of it may be omitted except during Advent, which I would interpret to mean that the whole of it *must* be used during Advent and that the *Jubilate* should not be used during this season. Yet it is almost the universal custom among organists in our churches who use the *Benedictus* at other seasons of the Church year to use the *Jubilate* during Advent, thus ruining the service merely to save a few minutes' time. I think the rubrics should show clearly the Church's intention with regard to such things.

Yours truly,
Louisville, Ky., December 4, 1915. J. G. MINNIGERODE, JR.

CHURCH ADVERTISING

To the Editor of The Living Church:

YOUR correspondent who carefully explains where the services of his church are advertised, and his friend who says that the bulletin of church notices in the hotel lobby is a business venture, miss the point. The simple fact is that the Churchman (usually a layman—perhaps "Presbyter Ignotus" should have been better informed) who is stopping at a hotel in a strange city knows of but one place to find information about hours of service and that is from the hotel bulletin of churches.

It is of course possible to hunt up the rector of some church in Jacksonville, Florida (where they seem to have no church bulletin at the hotels, despite the many transient visitors) and inquire the hours of service. Or, in the absence of any reference in the hotel bulletin to a particular parish in Birmingham, Ala., one may prefer to go to the church on Ash Wednesday morning in the vain hope of guessing the hour for early celebration. But ventures of this kind are not encouraging when one finds no notice board in front of the church and no one in attendance to give information. Only this week I noticed that not a single Episcopal church was named on the church bulletin displayed at hotels and stations in Dallas, Texas.

The last National Conference of Church Clubs discussed the question of church advertising and while opinions differed as to the maximum it seemed generally agreed that the minimum was a notice board in front of the church and a notice in the hotel bulletins. Perhaps only those who travel much observe what a small percentage of parishes employ the prescribed minimum. G. H. STANSBURY.

Louisville, Ky., December 4, 1915.

NEWFOUNDLAND

To the Editor of The Living Church:

I READ THE LIVING CHURCH of November 6th (as I read every number) with the deepest interest; but nothing gave me more pleasure than the contents of the letter headed "Work in Newfoundland" and signed, "N. G. Vivian, Mission Priest of St. Anthony."

It gave me pleasure, because as a Newfoundlander, and a priest of thirty years standing, I not only know Mr. Vivian, but I know how deeply and unselfishly he is interestd in his work at St. Anthony, and I realize what happiness some of your readers have given him, by their generous response to his appeal for help to carry on his work, and to make his churches more like what God's House should be.

Mr. Vivian does not know I am writing this; but he knows how deeply interested I am in his work, and he will understand.

He anticipates a visit to the United States in January. Good! Do not fail to give him a whole-hearted welcome, and send him back to dear old Newfoundland with tangible evidences of your interest in his work. He will be grateful and you will be glad.

(Rev.) WILLIAM JAMES LOCKYER.

Hantsport, Nova Scotia, Can., St. Andrew's Day, 1915.

PANAMA AND MISSIONS

To the Editor of The Living Church:

THE last General Convention decided that it was inexpedient for our Church, in spite of its Protestant bias as indicated by its official title, to take part in the so-called Panama Pan-Protestant conference.

The Board of Missions, supposed to be the creature of the General Convention, has ignored this action and treated with contempt the protest of those who believe that it exceeded its authority.

You advise us to take no notice of this flagrant act of insubordination and to continue to support the Board as though nothing had happened.

My parish is not a very important one numerically. It is, however, one of the few in this diocese that, as a rule, pays its apportionment, and this year contributed liberally towards the Emergency Fund.

I do not know what others may do; but as for me, count me out when it comes to any special effort to help the Board of Missions as at present governed and controlled. W. N. WEBBE.

Great River, L. I.

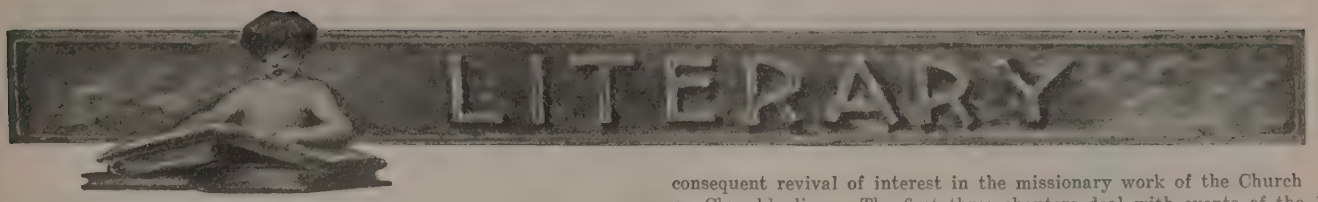
A CORRECTION

To the Editor of The Living Church:

IN the account of the funeral of Mrs. J. Selden Spencer in your issue of December 4th, there is a whole line skipped: instead of reading, "assisted by Rev. H. B. Wilson, rector of St. John's Church, Boonton, N. J., and Rev. G. Wharton McMullin, rector of St. John's Church, Gibbsboro, N. J.," it reads, "assisted by Rev. H. B. Wilson, rector of St. John's Church, Gibbsboro, N. J." Kindly publish this, as I wish it understood that the writer is still rector of St. John's Church, Gibbsboro, N. J., and I think Rev. H. B. Wilson still remains rector of St. John's Church, Boonton, N. J.

Yours truly,
G. WHARTON MCMULLIN.

Gibbsboro, N. J., December 3, 1915.



RELIGIOUS

Holiness, a Note of the Church. By the Rev. J. G. H. Barry, D.D., Rector of the Church of St. Mary the Virgin, New York City. New York: Edwin S. Gorham. 166 pp. 12mo. Cloth. $1.00 net.

At this season, when the whole Church is preparing for the great Nation-wide Preaching Mission, the publication of this little volume is most timely. Delivered as the Lectures on the Mary Fitch Page Foundation at Berkeley Divinity School, they are well worthy of a larger public. We are of the opinion that they will prove invaluable to the clergy in preparing themselves and their people for the far-reaching work of preaching which our Church is undertaking.

The idea of the holiness of the Church and of the individual member of the Church as a member of the Body of Christ must underlie any proper presentation of the Christian religion, whether to those within the fold or those without. Dr. Barry gives the Church the best statement of the facts that we have yet seen. The Church is holy as the Body of Christ; and every member of the Body must share in that holiness. The clergy, as a body and as individuals, possess this holiness in a special form and for the special functions of their office. The presentation is clear and logical, yet far from being merely a cold, formal presentation. The lectures palpitate with life, the life of the speaker, and with the Life of Christ, which is his life. They sound the trumpet call of the duty of living up to our standard, which is the true life of the Christian man, and which has been all too often neglected or overlooked in our absorption with things of this life.

The closing lecture on the Religious Life shows us another side of the holiness of the Church, in the corporate life of the Church, in the corporate life of both clergy and laity. And as not a few of the missioners will come to us out of this community life, it behooves us to study their ideals.

No one can rise from a prayerful study of these pages without a deeper love for Christ, the Saviour, who hath called us to be saints, and a firmer determination to make our calling and election sure, and thus to realize the ideal of the Christian life, which is Holiness unto the Lord.

DEVOTIONAL

Types of Christian Saintliness. By William Ralph Inge, D.D. Longmans, Green, & Co. 70 cts. net.

A suggestive analysis of character tendency along three main lines of Christian development. The writer aims to present each of these at its best, while showing also the short-comings to which each is liable. Catholic and Protestant are obviously types, while Liberalism is rather a quality which may modify either and give it more generous scope.

The distinctive note of the Catholic type is reverence for authority; corporate life is vital to it. Catholicism is also an art (*i. e.*, a system, method) of holiness. On the other hand, the facts of history show intolerance and hatred of any divergence from accepted standards of belief and practice, to the point of bitter persecution of the individual.

"Protestantism [using the word as generic] is the democracy of religion." The writer has the courage to claim that "mysticism is Protestant piety," and his argument drawn finally from review of the mind of St. Paul (who has never been a popular Catholic saint) offers food for thought. Subjective certainty is largely what the Protestant means by faith—his ultimate appeal is to Conscience. The perversion is patent, viz., prejudice. Compromise with the world is a striking danger of the type.

The Liberal mind reverences *Truth* however ascertained, and refuses to play tricks with itself. Its danger lies in a defective sense of *Sin* as a positive fact in human life.

This little volume of ninety-odd pages by the Dean of St. Paul's is well worth careful reading. One is however disposed to query whether among ourselves a "Girls' Association" (to which the three addresses were given in London) would be very deeply appreciative.

REMINISCENCE

Memories and Musings. By John Widdicombe; Canon Emeritus of Bloemfontein. London: George Allen & Unwin Ltd.

Looking backward is one of the pleasant occupations of advancing years, and a natural result is the desire to put on record some of the recollections that come upon one with vivid reality. Canon Widdicombe has availed himself of this characteristic and has given us in the present volume a most enjoyable review of the years that have sped since the beginnings of the Tractarian Movement and the consequent revival of interest in the missionary work of the Church on Churchly lines. The first three chapters deal with events of the growth of this movement in London and the consequent attacks by Protestant fanatics on those of the clergy who were devoting themselves to such work as that of St. George's in the East and St. Peter's, London Docks.

Going to South Africa as a missionary in 1860, and remaining there until recently, the Canon has had an extended experience with the affairs of that interesting portion of Africa. Hence he gives us graphic accounts of the life and struggles of Archbishop Gray, the difficulties of the Colenso schism, the troubles with the Boers, the late war, and the growth of the Church in the present boundaries of the South African colonies. Possessing a keen sense of humor and the ability to write in an attractive style, his book abounds with the kind of reminiscences that are instructive, historical, and additions to one's knowledge of the times and places written about. We are sure its readers will thoroughly enjoy the book. J. Rushton.

MISSIONARY

The Church in Corea. By Mark Napier Trollope, D.D., Bishop in Corea. With Illustrations and a Map. London: A. R. Mowbray & Co., Ltd. Milwaukee: The Young Churchman Company. Price, 60 cents net.

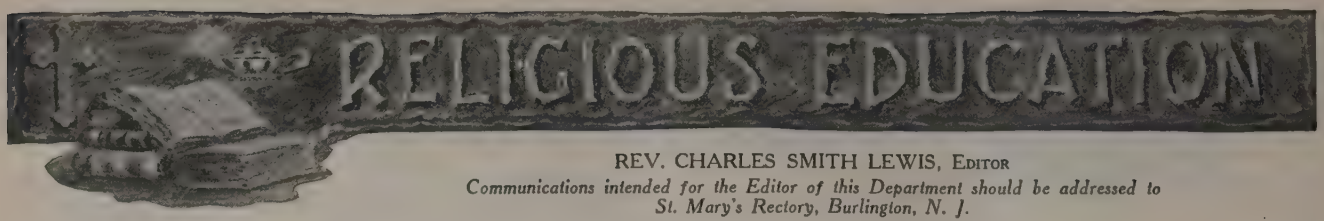
This little book deals with the history of the Church of England in Corea. It does not attempt to do anything else. As a history of struggles with difficulties with disease and many discouragements it is specially adapted for instruction to those who imagine that missionaries have little to do and less to bear. The first chapter is devoted to the land and the people, and in a brief but graphic manner the writer describes both these in a clear and instructive way. The mission of the Church of England owes its origin to the late Archbishop Benson, who consecrated the first Bishop, Charles John Corfe, in Westminster Abbey on All Saints' Day, 1889. Bishop Trollope, the writer, is the third Bishop, and he reviews the work of his predecessors with a love that comes of living for the spread of the Gospel. Of the many clergy who have gone out to Corea, some have been compelled to return through sickness contracted in that climate. Others are still working and all are filled with the spirit of Christ for the salvation of the natives. It is a story of consecration and therefore one that is of deep interest to the Church and to all who wish the growth of her distant mission centres.

MISCELLANEOUS

There appeared in the *Atlantic Monthly* some time ago a series of letters from the pen of a former Bostonian woman who had gone to France in June, 1914, and settled near the Marne to spend the remainder of her days in "peace and quiet." Not long after she had taken possession of her new home, war was declared and she was in the midst of battle. Instead of fleeing with the rest of the townspeople she remained, and in these letters she relates her many and varied experiences in a very happy and picturesque manner. The title given the series in the *Atlantic* was *A Little House on the Marne*, but in reproducing it in book form, which has recently been done, this title has been changed to *A Hilltop on the Marne*, being more descriptive of the subject matter contained therein. The little volume will be thoroughly enjoyed by all whose fortune it may be to read it, and the several illustrations may help very materially in tracing the movements of the soldiers of which she tells in such interesting manner, not only from the standpoint of bravery and training, but also from the more personal side. [Houghton Mifflin Co., Boston. $1.25 net.]

Another volume that has just been issued is *Burkeses Amy*, by Julie M. Lippmann, author of *Martha-by-the-Day*. "Burkeses Amy" is the granddaughter of a multi-millionaire, who has always been indulged in every whim. The climax is reached when she refuses to go with him abroad and insists instead in remaining behind with her father, a settlement worker on the crowded East Side of New York. The lessons she learns from the poor people of this district are well worth mention, and the manner in which they endeavor to help one another is remarkable. It is a wholesome story throughout, depicting the necessity and results of social uplift in the crowded tenement districts. [Henry Holt & Co., New York. $1.25 net.]

Those looking for something of a cheerful nature will find nothing better than *Amarilly of Clothes-Line Alley*, by Belle K. Maniates. Her funny experiences and executive ability, together with her solution of many difficulties, afford much amusement, and the use to which she puts the rector's surplice on more than one occasion will bring forth smiles. [Little, Brown & Co., Boston. $1.00 net.]



REV. CHARLES SMITH LEWIS, EDITOR
Communications intended for the Editor of this Department should be addressed to St. Mary's Rectory, Burlington, N. J.

THE standards of life to-day in America are not what they were a generation ago. The explanations for this are many. Increased luxury, the break-down of the old religious precepts of the last century, a new idea of the relations between men, business competitions, and a score of other reasons are said, singly or in union, to account for what is an unquestionable fact. The moral standards have dropped to a lower level.

Alongside the certainty of this condition has come of necessity an effort to overcome it; and educators of all sorts are striving to bring into the life of the rising generation the steadying factors that will restore the lost standards. And chief of these is the need for religion and for morals. This is the real secret of the movement that is spreading so rapidly over the country, now under the name "the Gary plan," now under some other. It is an attempt to get religion, and so a moral standard, back into our American life.

The older education has as its handmaids in this work the home and the Sunday school. To-day, speaking broadly, it cannot count on either with sufficient certainty to leave the question to them.

The Influence of Homes

The home to-day is of three types. At the one extreme you have the irreligious or indifferent home; indifferent to the spiritual welfare of its children, and so irreligious. To give an instance taken not from the homes of the extreme poor but of the rich, a certain mother questioned about her children was not quite sure if they went to Sunday school, and quite uncertain as to where. When asked if she did not ever go over the lessons with them her answer was, "No, the cook does that!" What influence for religion, for morals—save conventional morality—could such a home exert? And, in spite of the means that gave to its children all that money could buy, how did that home, in its religious and moral influence, differ from the home of the laborer where neither the one nor the other found place? Closely akin to this is the home where religion is entirely ignored, and even scorned. These two groups of homes make up too large a proportion of the homes of our children. In them religion is a matter of indifference or neglect, with no real attempt to bring the children's lives under its influence.

It is such homes, whether among the rich or poor or middle-class people, that make the educational problem of to-day so difficult. They cannot be counted on, but the children need the training in religion and morals, and the state needs children of that training. Society must have them. Therefore there has developed this movement toward training in religion and morals in connection with the secular school.

For, confessedly, the Sunday school cannot do enough good, unassisted by the home, to secure the result.

Effect of Morals on Scholarship

WE HAVE AT HAND an exceedingly interesting book bearing on this subject that should have a wide reading. Dr. William T. Whitney, superintendent of schools in Port Chester, N. Y., has been making a study of the effects of moral training, as shown by regularity of attendance and faithfulness in church and Sunday school, upon the deportment and the relation between the deportment and scholarship of a large number of boys and girls. The result of his study he has tabulated, and printed, with much valuable comment, in a small book, *Moral Education, An Experimental Investigation,* published by Leroy Phillips of Boston. It is striking how the actual figures correspond with the traditional belief in the importance of proper training. Good religious training persistently means good deportment, and good deportment always goes with good scholarship. And the reverse is true. Where deportment gets bad, scholarship goes with it, and where the religious training fails to show their conduct goes. The tables show further that the girls deteriorate further than the boys; that a larger proportion of girls of poor religious training are also bad in deportment than is the case with boys. And at the same time they respond more to the training. In other words, the girls are above the maximum and below the minimum of the average.

It is interesting to see the actual results in cases, not taken at random, nor covering a few months, but of six hundred boys and six hundred girls, who have been under observation for five years, and their records kept.

The other part of the book, the discussion of how the schools can deal with the matter, and of the advantage of clerical instruction, and that concrete, is equally good though not so novel.

It is a matter for thankfulness that men are waking up to the importance of this, that the way is opening through the maze of the legal restrictions, that opportunities are offering to the Church to give the needed teaching in other than the restricted hour of the Sunday school session. But the lesson we need to learn is the importance of making the home what it should be. No training in morals and religion through the schools can make up for the lack of proper home training. Not even the Sunday school can take its place. We even venture to say that for children of people with education and religious training there is no reason for Sunday school (*provided* parents would take upon themselves their responsibility for the religious and moral training of their own children) except as a help with other children.

How May We Interest Parents?

The problem is, and one can well admit that it is a difficult one to solve, How can we arouse in parents this sense of their duty? Preaching will not do. The only suggestion we can give is "individual work." By this we mean taking the matter up with separate and individual families. To this might perhaps be added the discussions through meetings of parents. For after all it is often a matter of ignorance: ignorance first of all of what can be done, and then of how to do it. Imagine the ordinary father, who is irregular and infrequent in his own church-going, facing the problem that a boy of fourteen might well put before him of confirmation, of prayer, of self-denial, of any of a dozen of the simplest elements of Christian living. He would, we venture to say, be paralyzed with the very idea of answering such questions. They are utterly foreign to him. He needs to be taught himself before he can teach his son. So, a part of the individual work that aims at arousing each several parent to his particular phase of the problem that belongs to parents must be helping him to know how to meet his child's needs. The home must be quickened to a new sense of responsibility and it must play its part in giving the boys and girls of this coming generation that training in morals, that religious development, without which the nation cannot fulfil its destiny nor the individual do his share in the work of God on earth.

Elements of Religious Pedagogy. A Course in Sunday School Teacher Training, by Fred Lewis Pattee, Professor of the English Language and Literature in the Pennsylvania State College. Approved as an Advanced Standard Course by the Committee on Education, International Sunday School Association. [The Young Churchman Co., Milwaukee. Price 75 cents.]

We have here a very simply written, and yet a sufficiently full outline of the things a Sunday school teacher ought to know, under the three divisions of Child Study, Some Elements of Psychology, and The Art of Teaching. In these days of teacher training work this text book of Professor Pattee meets a distinct need. It is not alone in the field. Other books have gone over much the same ground, but none quite so well. We believe this is the text book of the G. B. R. E. correspondence course on child study. It, together with the London Manual, *Child Study,* by Dix, and Dr. Butler's book, not yet relegated to the shelf of those no longer useful, nor soon to be, we believe, would give an excellent foundation for intelligent understanding of the problem of the child to be taught and the way to teach him.

And what a problem this is! It is perhaps the most difficult one of the present day in the Sunday school. We have had letter

after letter that disclosed the need of trained teachers. We know from many years of experience how little technical knowledge, as of the books, many Sunday school teachers have. We quite appreciate that the only way to apply the modern methods successfully is by trained teachers. And then we think of the thousands of teachers in our schools who are not trained, yet want to learn how, and we pick up such books as these three and others that might be named, and we wonder if it is not possible, somehow, to get the book and the teacher together, or better yet, the teacher and some teacher of teachers, who in simple words can put together in an orderly fashion the great foundation truths which the teacher perhaps has dimly seen and needs to know.

Religious Education, and For the Healing of the Church. By W. A. Lambert. Library of Religious Thought. [Richard G. Badger, Boston. Price 75 cents net.]

An argument for religious education based upon the writings of German teachers, written by a German Lutheran minister. It does not add much to the problem, save—for such as they may appeal to—a rather extensive recapitulation of German views.

A Short New Testament History. By the Rev. A. R. Witham, M.A. [Rivington's, London. Price 2s 6d.]

In this volume Canon Witham has done for the New Testament what he has done so exceedingly well for the Old. He has given us in one small volume the consecutive story of the New Testament; its great lessons, and its several books. There are certain points in his analyses of our Lord's life with which we would not agree, but the work is excellently well done, and with the *Short Old Testament History*, reviewed a year or more ago in this department, supplies us with a simple consecutive narrative of the Revelation on the two Testaments. It would serve admirably as a text book for adult classes.

The Puppet Princess, or the Heart that Squeaked. A Christmas Play for Children. By Augusta Stevenson. [Houghton-Mifflin Co., Boston and New York. Price 50 cts. net.]

A clever, interesting play dealing with the problem of kindliness and courtesy: but utterly lacking any relation to Christmas save through the idea of Santa Claus.

Outline Pictures. For the Primary Child. Edited by Lillie A. Faris. A Series of Fifty-two Outline Pictures to be Colored by the Child. Representing Thirteen Animals of the Bible, Thirteen Trees of the Bible, Thirteen Birds of the Bible, Thirteen Flowers of the Bible. [The Standard Publishing Co., Cincinnati, Ohio. Price 25 cts.]

These are for use with the Third Year's Primary Lessons of the International Graded Lessons. One has but one question: What use do these serve as training a child to love and serve our Lord? They are simply pictures to be colored with a text reference beneath to be copied. This it not religious education.

Devotional Masterpieces. Photogelatine Prints. Twenty-four cards, 25 cts. Published by The Young Churchman Co., Milwaukee.

These two dozen prints, covering the main incidents in our Lord's life, are lovely pictures, suitable for cards, or quite worthy to be given as a small gift. We have seldom seen a more attractive collection of beautiful prints. They are about 2½ by 3 inches.

A SUCCESSFUL EFFORT TO RESTORE SPIRITUAL LIFE IN A SMALL WESTERN PARISH

THE rector of the Church of the Good Samaritan, Corvallis, Ore., the Rev. C. Bertram Runnalls, has proven in no unmistaken manner the practical worth of a class in personal religion. With an average attendance of thirty-six persons, of whom a goodly number are men, this class has entered upon its second year, and every Wednesday evening the membership is increased by two or more adults to whom the study of psychotherapy appeals. The membership of the class includes many of the most conservative and respected citizens of the town and the greater portion are active communicants of the parish. Members of the state college faculty and students of that institution are showing a keen interest in the effort, to such an extent that the severest winter weather makes but little difference in the attendance.

The especial worth of the class is seen in the steady increase in the congregation at the morning services of the Church, in the number of weekly communions made, and in the restoration of a finer spiritual tone in the worship of the parish.

Acting under the guidance of the Bishop of the diocese, the apostolic custom of anointing with holy oil has been restored to its appointed use in the sacramental system of the parish, and the Blessed Sacrament has become of deeper worth in the daily life of the communicants. Instead of the futile waste of time in parochial visiting the rector is now kept busy in his office, affording counsel to those who have not known before the value of a spiritual friendship which is both practical and trustworthy. More remarkable than all has been the complete overthrow of prejudice both within and without the parish, against the historic customs and teachings of the faith, and the restoration of auricular confession into its rightful place as a Christian privilege. Although the classes for Confirmation instruction are some three months ahead, the rector has received applications from several men and women who have until recently been adherents of the Christian bodies without the Church; and it is anticipated that the next Confirmation class will include candidates of a keener interest and possessing a deeper zeal for the things of the Kingdom of Christ than have ever been presented to any Bishop in this small western parish. When it is realized that this parish is situated in the heart of the Willamette Valley and that its total membership is less than seventy, the fact becomes impressive that the average attendance at the early Communion service is fourteen and that it often reaches the goodly number of twenty and thirty on ordinary Sundays when no feast or festival suggests an especial duty. On high days the entire communicant list is generally represented at the early celebration and a preparatory service is held during the week at which some seventy-five per cent. of the communicants attend. The rector has received letters from people of every religious persuasion expressing gratitude for the new viewpoint which this week-night study class has brought into their lives and within the past twelve months he has had the joy of baptizing and preparing for Confirmation some who had previously been ardent adherents of Christian Science and who had taken an ardent interest in the work of that cult. While this effort includes the scientific study of the nervous system and aims to restore a firm belief in the power of the Church of God to heal the sick, it does so upon sane and sound methods and with a firm adherence to the principles of the ancient and historic Church, and avoids studiously anything that savors of a spurious mysticism or of any modern conception in pseudo-science. In answer to the many queries received from the clergy and the laity of the Church the rector has prepared a small handbook, explaining the methods employed by him in conducting this class, which has just been published by The Young Churchman Co. The introduction to this book has been written by the Bishop of Spokane, who is an ardent believer in this work.

THE ROMANCE OF GERMAN INDUSTRIALISM

THE story of the German scientists who have succeeded in overcoming the handicaps imposed by the loss of raw materials reads like one of Grimm's fairy tales. It forms one of the most fascinating chapters in the romance of industrialism. When the outside supply of nitrogen was cut off by the guns of the British navy, the German scientists made it from the air. When they found themselves short of rubber for hose, they invented a substitute. They have freed themselves from the old saltpeter monopoly, and to supply the lack of gasoline a similar product, answering all purposes to which gasoline is put, has been obtained from the residue of coke. They have turned over their great dye-stuff plants to the making of chemicals for explosives, the bases of which are the same as for dye-stuffs. No sooner had flour begun to run short than they discovered a process of getting it from straw. And so the story goes all along the line. Before the war immense quantities of tin plate were imported from England, but now Germany claims to have found a way to produce it as cheaply and as well for herself. They are using rye for wheat and potatoes and potato meal for rye. Steel, iron, and zinc have been substituted for copper, though with the recent capture of the immense Servian copper mines at Bor the scarcity of copper will at once be remedied. One cannot doubt that making a virtue of necessity will result in many discoveries of permanent value in German industry and that these will have a marked effect upon the world's commerce after the war is over.—*Exchange.*

ONE THING I do believe—more surely than the evidence of the senses, for they may be imposed upon;—more surely than those self-evident axioms upon which mathematical truth is built, for these axioms are only spun out of the human mind, and not external to it. I do believe that God is true. I do believe that whenever God makes a promise, He will assuredly fulfil it. I do believe that if you or I come under the terms of the promise, He will fulfil it to us.—*Goulburn.*

Church Kalendar

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Dec. 1—Wednesday.
" 5—Second Sunday in Advent.
" 12—Third Sunday in Advent.
" 15, 17, 18. Ember Days.
" 19—Fourth Sunday in Advent.
" 21—Tuesday. St. Thomas.
" 25—Saturday. Christmas Day.
" 26—First Sunday after Christmas. St. Stephen.
" 27—Monday. St. John the Evangelist.
" 28—Tuesday. Holy Innocents.
" 31—Friday. Eve of Circumcision. New Year's Eve.

KALENDAR OF COMING EVENTS

Jan. 12—House of Bishops, Philadelphia.

MISSIONARIES AVAILABLE FOR APPOINTMENT

ALASKA

Rev. Hudson Stuck, D.D.

ARKANSAS

Rev. Wm. M. Walton (during November).

ASHEVILLE

Ven. W. B. Allen (during November and December).

BRAZIL

Rt. Rev. L. L. Kinsolving, D.D.

CHINA

ANKING

Miss S. E. Hopwood.

HANKOW

Rev. E. G. Deis.
Rev. A. A. Gilman.
Miss S. H. Higgins.
Rev. S. H. Littell.
Rev. L. B. Ridgely.

SHANGHAI

W. H. Jefferys, M.D.
Rev. J. W. Nichols (in Eighth Province).
Rev. F. L. H. Pott, D.D.

CUBA

Rev. C. M. Sturges (in Seventh Province).

JAPAN

KYOTO

Rev. Roger A. Walke.

TOKYO

Dr. R. B. Teusler.

UTAH

Rt. Rev. Paul Jones, D.D. (during December and January).

[Unless otherwise indicated, appointments with all the foregoing missionary speakers should be made through MR. JOHN W. WOOD, 281 Fourth Avenue, New York City, N. Y.]

Personal Mention

THE Rev. WILLIAM L. BLAKER of New Smyrna, Fla., has accepted a call to Bradentown, in the same state, where he began his work on November 1st.

THE Rev. WALTER B. CAPERS, president of Columbia Institute, Columbia, Tenn., has been appointed by Bishop Gailor chairman of the diocesan board of religious education, in succession to Dr. Mercer P. Logan, who is now rector of St. Paul's Church, Charleston, S. C.

THE Rev. CLARENCE M. CONANT, M.D., has resigned the rectorship of Susquehanna parish, in the diocese of Easton, and is assisting in the services of Mount Calvary parish, in the city of Baltimore. His address is 2921 Brighton street.

THE Rev. Dr. H. A. FLINT of Montpelier, Vermont, has been called to the rectorship of the Church of the Nativity, Crafton, made vacant by the removal to California of the Rev. W. L. H. Benton. Dr. Flint will begin his work on the first Sunday in January.

THE Rev. EDWARD R. JONES of the diocese of Fond du Lac has been compelled to give up his post-graduate study at Sewanee, for the present, and to come north for a complete rest to his eyes. For the present he will live at the Cathedral clergy house, and supply in vacant parishes on Sundays. He hopes to return to Sewanee in a few months.

THIRD SUNDAY IN ADVENT

St. Matthew 11:7—"What went ye out into the wilderness to see?"

"Thy Kingdom come!" the faithful pray, and lo!
Compelling gracious answer, through all lands,
Their cry, "The Kingdom comes!" the tireless bands,
The royal messengers, victorious go.
Saints, soldiers, martyrs, priests, a noble line,
All lowly servants of the King, from him
Who woke the echoes of the desert grim,
To those who watch to-day the true light shine!

God send us men, strong men, sincere as strong,
No courtiers soft, no reeds with breeze to sway,
Who shall the mighty miracle display
Of desert healed, peopled and sweet with song.
So, 'mid the waste, made beauteous as the rose,
The stately city of the Kingdom grows.

HERBERT H. GOWEN.

THE Rev. FREDERICK LEEDS, formerly minister in charge of Emmanuel Church, Shelburne Falls, Mass., may now be addressed at Randolph, Vt.

THE Rev. SAMUEL MCCOMB, D.D., assistant rector of Emmanuel Church, Boston, has been called to the Cathedral of St. Barnabas and St. George, Baltimore, where he will serve as a canon, beginning soon after the Feast of the Circumcision.

THE Rev. C. W. MACWILLIAMS has resigned the charge of the missions at Glendive, Sidney, Baker, Wibaux, Terry, and Ismay, Mont., to take effect December 1st.

THE Rev. WILLIAM JAMES ROBERTSON, who has been for the past four years rector of Holy Trinity Church, Collingswood, N. J., has been obliged to resign on account of ill health. The resignation went into effect on December 1st. Mr. Robertson with his family will take a temporary rest in the mountains of Pennsylvania and may be addressed at 1001 Clay avenue, Scranton, Pa.

THE Rev. EDWIN JAMES SKINNER, formerly of Florence, Colo., is now in charge of Calvary Church, Idaho Springs, Colo., and may be addressed at Gaylord street and Twelfth avenue, Denver.

THE Ven. W. W. STEEL, Archdeacon of Havana, Cuba, returns to Havana on December 11th after spending five of the six months allowed upon his furlough in the United States. Most of his time has been passed in Philadelphia, in and near which city he delivered many addresses in the interest of Church work in Cuba. He also visited Chicago and Milwaukee, where, in large sectional meetings, he addressed practically all the parishes of both dioceses. His address is Calzada 80 B, Altos, Vedado, Havana, Cuba.

THE Rev. H. A. SWANN of New York has been appointed priest in charge of St. Philip's (colored) Church, Indianapolis, Ind.

THE Rev. ELVON L. TULL is in charge of St. Paul's Church, Denver.

THE Rev. JOHN H. YATES, formerly of Middletown, Ohio, is now rector of St. Mark's Church, Durango, Colo.

CAUTION

SMITH.—Caution is suggested, especially to B. S. A. men, in connection with one SYDNEY SMITH, late of Albany, a former member of the Brotherhood of St. Andrew. Information may be obtained from George H. Randall, B. S. A. office, Church House, Twelfth and Walnut streets, Philadelphia.

ORDINATION

PRIESTS

NEW MEXICO.—At St. Clement's Church, El Paso, Texas, on Sunday, December 5th, the Rev. EDWARD J. HOERING and the Rev. CARL WILLIAMS, both deacons in active missionary work, will be advanced to the sacred order of the priesthood. Several visiting clergy will be present at St. Clement's for the occasion. On the night preceding the ordinations the men's club of St. Clement's will entertain the visiting clergy at dinner at the Sheldon Hotel. The Rev. E. J. Hoering has been stationed at Tucumcari, N. M., and the Rev. Carl Williams at Gallup.

DIED

CROSSTHWAITE.—Sunday, November 7th, in the Church Home, Louisville, Ky., at the age of 70 years, Sister BELLE CROSSTHWAITE, a deaconess of the Order of St. Martha. Interment in Bowling Green.

RICHARDSON.—The Rev. EDWIN R. RICHARDSON, a retired priest, died at Avon Park, Fla., on December 2nd, in his eighty-second year.

MEMORIAL

FRANCIS G. FOSTER

At the meeting of the trustees of St. Mark's School on Founders' Day, November 11, 1915, the following resolution was passed:

In the death of FRANCIS G. FOSTER, St. Mark's School has lost a friend whose interest goes back to the founding of the school. He was elected to the board of trustees in 1874 and for forty-one years was constant at its meetings and an efficient member of its executive committee, devoted to the school's every interest, and loyal in times of stress and discouragement. The trustees of St. Mark's School remember with gratitude his many years of service and desire to place on record their appreciation of his unswerving generosity and devotion.

For the trustees,
WILLIAM LAWRENCE.
WILLIAM GREENOUGH THAYER.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, $1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

CURATE WANTED—Experienced in social and Sunday school work, in charge of parish house of a large and growing parish near New York. Young man desired, good salary offered. Address RECTORIS, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

PRIEST, UNMARRIED, wishes parish. Thoroughly equipped mentally and physically, and not afraid of work. Address MODERATE, care LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST (Catholic) seeks parish or city curacy; *not afraid of work;* highest references. OMEGA, care LIVING CHURCH, Milwaukee, Wis.

ACTIVE YOUNG PRIEST desires change; not afraid of work. Address WORK, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

ANY INTELLIGENT PERSON may earn steady income corresponding for newspapers. Experience unnecessary. Address PRESS CORRESPONDING BUREAU, Washington, D. C.

POSITIONS WANTED—MISCELLANEOUS

EXPERIENCED INSTITUTIONAL MATRON and Housekeeper desires position. Thoroughly understands children. Might consider private family. "ADVERTISER," 1401 Elmwood avenue, Evanston, Illinois.

YOUNG WOMAN with good qualifications and experience would like care of one child, preferably two years or older. References. Address Q 2, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, experienced, Catholic, English trained; boy voice specialist; free now. Highest references. Address SCORE, care LIVING CHURCH, Milwaukee, Wis.

COMPANION-NURSE, long experience, excellent references, kind, good reader, sewer, traveler. Address MISS CARTER, 136 East 60th street, New York City.

PARISH AND CHURCH

AUSTIN ORGANS.—Recent contracts call for organs in St. Paul's, Chicago; St. Peter's, St. Augustine, Fla.; Trinity, Pawtucket, R. I.; St. Thomas', Brooklyn; Bishop Paret Memorial, Baltimore; Total stops 140 and two to four manuals. All information by writing the factory, AUSTIN ORGAN CO., Hartford, Conn.

WANTED—Church members in every parish to sell The Church Kalendar, 40th year, just out. The most popular Kalendar in the world. 75 cents per copy, postage 7 cents. THE CHURCH KALENDAR CO., 1 Madison avenue, New York.

ALTAR and Processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

ECCLESIASTICAL EMBROIDERIES. Address COMMUNITY ST. JOHN BAPTIST, Ralston, New Jersey. Appointments: Tuesdays only—at City office, Holy Cross House, 300 East Fourth street, New York City.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

CHURCH DECORATIONS, ornaments, altar frontals, vestments, etc., at moderate cost. THOMAS R. BALL, Room 70, Bible House, New York City.

POST CARDS of Churches, Cathedrals, and Missions. Send for catalogs. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

HOLY NAME CONVENT, 419 Clinton street, Brooklyn, New York, Altar Bread, Priest's Hosts, 1 cent each. People's: Stamped, 20 cents per 100; Plain, 15 cents per 100.

PRIEST'S HOST: people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 992 Island avenue, Milwaukee, Wis.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and Prices on application.

ALTAR BREADS, all varieties. Circular sent. MISS BLOOMER, Box 173, Peekskill, N. Y.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits, Lounge Suits, Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a Specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists. Patterns, Self-measurement Forms free. MOWBRAYS, Margaret street, London W. (and at Oxford), England.

BOARDING—NEW JERSEY

SOUTHLAND.—Large private cottage centrally located. Fine porch. All outside rooms. Table unique. Managed by southern Churchwoman. Address 23 S. South Carolina avenue, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms $3.00 per week, including meals. Apply to the SISTER IN CHARGE.

A COMMUNITY HOUSE in New York City will welcome a few paying guests. Home comfort and convenience assured; likewise reposefulness. Address 425, LIVING CHURCH office, Milwaukee, Wis.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

FOR SALE OR RENT NORTH CAROLINA

MODERN FURNISHED HOUSE in Southern Pines, N. C.; ten rooms and bath, electric lights; large, sunny porches. Address 610 Newbern avenue, Raleigh, N. C.

TO RENT—SOUTH CAROLINA

SUMMERVILLE AMIDST THE PINES.—Three completely furnished cottages, two, three, and four bedrooms. Terms quite moderate. References. No tuberculars taken. E. P. GUERARD, Charleston, S. C.

FOR SALE—INTEREST IN SCHOOL

TO SELL INTEREST IN SCHOOL.—One of the best boarding schools for boys in the Northwest for sale, whole or part interest. Address D2, LIVING CHURCH, Milwaukee, Wis.

CHRISTMAS CARDS

FLORENTINE CHRISTMAS CARDS, 65 cents and 95 cents a dozen (assorted). Other gifts. Leaflet, P. O. Box 4243, Germantown, Philadelphia, Pa.

DAISY CIRCLES

THE AMERICAN CIVIC REFORM UNION of Cleveland, Ohio, asks for 10,000 women to serve as volunteer leaders of Daisy Circles for the purpose of safeguarding innocent girls from vicious influences. Particulars will be furnished on request.

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its general extension work at home and abroad.

Legal Title for Use in Making Wills:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

Address, 281 Fourth avenue, New York City.

The Spirit of Missions, $1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every chapter, a definite effort to get men to go to church during Lent and Advent, and a Bible class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, Church House, Twelfth and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

THE ORDER OF THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their parishes) for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible class is desired in every parish.

Handbooks at the office of the Order, Room 55, 281 Fourth avenue, New York.

APPEALS

OFFERINGS FOR THE GENERAL CLERGY RELIEF FUND

We are being widely asked whether offerings are still to be sent to us. Frankly it will be a calamity if they are not. Over 500 old and disabled clergy, widows, and orphans depend upon us.

The General Clergy Relief Fund is pledged by the nature of its assets and offerings; by the expectancy of its beneficiaries, and the obligations it has entered into with these, to get and pay out to them about $30,000 per quarter. Therefore continuous and generous support must be given us as recommended by the General Convention.

We need all our old friends, clergy and churches, and new ones too.

ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
The Church House, Philadelphia, Pa.

ALL NIGHT MISSION

THE ALL NIGHT MISSION, now in the fifth year of its career of service, during which it has sheltered over 125,000 men, fed over 90,000, helped over 10,000 to a new start in life, made over 600 visits to prisons, 700 visits to hospitals, and conducted 1,500 services, is in need of funds. This is a unique and practical rescue mission for men which never closes night or day, where the weary, wandering souls to whom all doors are closed may find sympathetic friends to talk and pray with, free shelter, clothing, food and drinking water, night or day. Through Mr. Dudley Tyng Upjohn, its president and treasurer, the mission asks for support to continue and extend its work. Contributions may be sent to 8 Bowery or P. O. Box 81, New York City.

This work is endorsed by the Rt. Rev. Charles S. Burch, D.D., Bishop Suffragan of New York.

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The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

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- R. W. Crothers, 122 East 19th St.
- M. J. Whaley, 430 Fifth Ave.
- Brentano's, Fifth Ave., above Madison Sq.
- Church Literature Press, 2 Bible House.

BROOKLYN:
- Church of the Ascension.

BOSTON:
- Old Corner Bookstore, 27 Bromfield St.
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- Smith & McCance, 38 Bromfield St.

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- A. J. Neier, Chelton Ave. and Chew St.

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LONDON, ENGLAND:
A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

HOUGHTON MIFFLIN CO. Boston.

Reminiscences. By Lyman Abbott. With illustrations. $3.50 net.

MACMILLAN CO. New York.

The Way of Martha and the Way of Mary. By Stephen Graham, author of *Russia and the World, With Poor Immigrants to America, With the Russian Pilgrims to Jerusalem,* etc. With frontispiece. $2.00 net.

Women at the Hague. The International Congress of Women and its Results. By three delegates to the Congress from the United States, Jane Addams, president International Congress of Women at the Hague and of the Woman's Peace Party of America, Emily G. Balch, Professor of Economics and Sociology, Wellesley College, Alice Hamilton, Investigator of Industrial Diseases, United States Department of Labor. 75 cts. net.

Church and Nation. The Bishop Paddock Lectures for 1914-15. Delivered at the General Theological Seminary, New York, by William Temple, Hon. Chaplain to H.M. the King, Rector of St. James', Piccadilly; Chaplain to the Archbishop of Canterbury, formerly Fellow of Queen's College, Oxford, and Headmaster of Repton. $1.00 net.

STURGIS & WALTON CO. New York.

Joyful Star: Indian Stories for Camp Fire Girls. By Emelyn Newcomb Partridge, author of *Glooscap, the Great Chief, Story Telling in School and Home,* etc. Illustrated. $1.25 net; by mail $1.35.

THE YOUNG CHURCHMAN CO. Milwaukee.

The Ethiopic Liturgy: Its Source, Development, and Present Form. By the Rev. Samuel A. B. Mercer, Ph.D. (Munich), Professor of Hebrew and Old Testament, Western Theological Seminary, Chicago. The Hale Lectures 1914-15. $1.50 net; by mail $1.65.

LONGMANS, GREEN, & CO. New York.

Prayers and Meditations. By Henry Sylvester Nash. 40 cts. net.

CHARLES SCRIBNER'S SONS. New York.

Ethical Readings from the Bible. By Harriet L. Keeler, A.M., LL.D., formerly of the Cleveland Public Schools, and Laura H. Wild, B.D., Professor of Biblical History and Literature, Lake Erie College.

The Reconciliation of Government with Liberty. By John W. Burgess, Ph.D., Ju.D., LL.D. $2.50.

PAMPHLETS

SIR GILBERT PARKER, Bart. London, England.

What is the Matter with England? Criticism and a Reply. By Sir Gilbert Parker, Bart., M.P.

The Second Belgian Grey Book. Part I and Part II (Section 10).

The British Administration in India. By Professor J. Ph. Vogel of Leyden University.

Correspondence with the United States Ambassador respecting the Execution of Miss Cavell at Brussels. Presented to both Houses of Parliament by Command of His Majesty. October, 1915. Miscellaneous Correspondence No. 17 (1915).

AMERICAN CHURCH PUBLISHING CO. New York.

The Church Catechism Self Explained. By the Rev. Rollin Dodd. 4 cts. each; lots of 100, $3.50.

T. FISHER UNWIN, Ltd., 1 Adelphi Terrace, London.

How Do We Stand To-day? A speech delivered by the Right Hon. H. H. Asquith, Prime Minister, in the House of Commons, on the 2nd of November, 1915. Published by authority.

CITIZENS' COMMITTEE. 604 Commercial Bldg., Dayton, Ohio.

First Annual Report of the City Commission to the People of the City of Dayton, Ohio, January 1, 1915.

LEAGUE TO ENFORCE PEACE. Waldorf-Astoria, New York.

Democracy vs. Sovereignty. An After Dinner Response Delivered November 18, 1915, at the 147th Annual Banquet of the Chamber of Commerce of the State of New York by Mr. Darwin P. Kingsley.

CLERICAL UNION FOR THE MAINTENANCE AND DEFENCE OF CATHOLIC PRINCIPLES. New York.

The Confirmation Rubric. By the Rev. C. P. A. Burnett, B.D. An Answer to a Tract entitled "Prayer Book Papers No. 14: The Confirmation Rubric and Christian Fellowship."

BULLETINS

EPISCOPAL THEOLOGICAL SCHOOL. Cambridge, Mass.

Official Bulletin of the Episcopal Theological School. Vol. VIII. November, 1915, No. 1. The Faculty to the Alumni.

STATE BOARD OF HEALTH. Brattleboro, Vt.

Bulletin of the Vermont State Board of Health. Vol. XIV, No. 2. Issued Quarterly. December, 1915.

PAPER COVERED BOOKS

HODDER & STOUGHTON. New York.

Armenian Atrocities. The Murder of a Nation. By Arnold J. Toynbee. With a speech delivered by Lord Bryce in the House of Lords.

THE CHURCH AT WORK

THE ADVENT PREACHING MISSION

THOUGH THE whole Church is not literally holding its Preaching Mission during Advent as had originally been hoped and planned, so large a number of individual churches are engaged in that attempt at this time that it becomes possible only to relate in the briefest form what is being accomplished, and by whom.

Beginning in New England, we learn of a mission at All Saints' Church, Worcester, extending through the first eight days of Advent and conducted by the Rev. Dr. George C. Stewart, rector of St. Luke's Church, Evanston, Ill. The rector, the Rev. Dr. Lewis G. Morris, has been preparing all summer and fall, and the attendance is most excellent. Since the mission includes an opportunity for those unacquainted with the Church to learn something of her ways, the sale of Church literature is taking place in the vestibule during the entire period of the mission. Dr. Stewart's themes are chiefly based on "The Burning Bush."

The clergy of the Litchfield archdeaconry of Connecticut held a special meeting at the Kent School on November 29th and 30th for devotion and conference preparatory to the mission. Fr. Sill conducted it. Missions are to be held during the winter at St. Mark's, New Britain, and St. Mary's, South Manchester, Conn., and very likely at many other points. Fr. Officer is preaching a mission at St. James' Church, Brooklyn, N. Y., with the assistance on the final Sunday of Fr. Hughson.

Philadelphia has entered into the plan on an extensive scale. The mission has made a deep impression on many people outside the Church and has claimed the attention of ministers of some outside bodies. Churches are grouped for the purpose, as already outlined, and at many of these the attendance is very large. In the suburbs, however, the attendance during week nights has not been what had been hoped for. The Bishop of Spokane held a conference for the Pittsburgh clergy preparatory to their mission in the chapel of Trinity Church on November 29th and 30th. The first parish in the diocese to hold its mission is St. Peter's, Pittsburgh, where the Rev. George B. Richards has been in charge. At Trinity Church the first week in January will be devoted to the mission, preparation being made by special services through Advent.

From the South we learn that the Bishop of Mississippi conducted a week's mission at St. Andrew's, Jackson (Rev. William Mercer Green, rector), beginning Sunday, November 28th. The Bishop's sermons were on the general theme of "The Holy Spirit." The Rev. Charles Mercer Hall has begun a three weeks' mission in the diocese of Dallas commencing at St. Luke's, Dennison, on Sunday, November 21st, and continuing at Sherman, then at Christ Church, Dallas, at McKinney, Cleburne, reaching St. Matthew's Cathedral, Dallas, for Sunday morning, November 28th, and continuing at the Incarnation in the same city on that evening. Others of the clergy have assisted him before and after his own services. An encouraging feature at all times has been the large proportion of men in attendance.

In the Middle West, Dean Abbott has recently presented the subject before the Cleveland clericus in a paper, and it is hoped that the mission will be taken up through Ohio at a later date. The Bishop of Springfield conducted an all-day conference for the clergy of the diocese of Indianapolis on December 2nd. At Gethsemane Church, Minneapolis, the Rev. W. T. Manning, D.D., rector of Trinity Church, New York, held a mission during the week of November 28th. On Monday he conducted a quiet hour for the clergy of the Twin Cities, speaking on "The Joy of the Ministry." Dr. Manning was warmly welcomed in the city. The Rev. Samuel Currie is conducting a mission at North St. Paul, while the parishes of St. John the Evangelist and St. Paul's-on-the-Hill, St. Paul, have combined for the purpose during the first week in Advent, holding services alternately between the two churches. Christ Church and the Good Shepherd are similarly united; and at St. Matthew's, St. Paul, the Rev. W. P. Remington was the mission preacher during the first week in Advent. In Colorado a preaching mission has been commenced, but will extend all the way into Lent in order to

give better opportunity for thorough work to be done. The Cathedral mission began on December 5th, the Dean giving the instructions and other clergy preaching sermons. At Pueblo the mission is conducted by the Rev. H. S. Foster, rector of the Church of the Ascension, Denver.

Bishop Brewer of Montana has completed a mission at Clinton, Iowa, and has commenced one at Iowa City. Bishop Faber, Coadjutor of Montana, held a mission in Jeffers in that diocese and later at Kalispell, while the Rev. H. P. J. Selinger began similarly in his own parish of St. James', Dillon, on November 26th. A mission at Anaconda is conducted by the Rev. G. G. Bennett, while at other places in the diocese the same work is being accomplished simultaneously.

Bishop Lloyd is the mission preacher at St. Mark's Pro-Cathedral and Grace Church, Grand Rapids, Mich., the services beginning on November 26th.

The committee in charge of this work in the diocese of Fond du Lac held a meeting last week at the episcopal residence. It was discovered that the following parishes intended to have missions, and had arranged for them: The Cathedral, St. James' Church, Manitowoc, Trinity Church, Oshkosh, All Saints' Church, Appleton, Grace Church, Sheboygan. The secretary of the committee was instructed to find out what priests within the diocese were willing to hold missions, and then what of the smaller parishes and missions would like them, thus bringing parishes and preachers together. It has been informally agreed among the clergy of the diocese that they will not go outside the diocese to preach missions this year unless in exchange.

METHODIST MINISTER PREACHES IN MISSISSIPPI CHURCH

ACCORDING to daily papers, a visiting Methodist minister, the Rev. W. J. Young, D.D., professor in the Candler School of Theology in Atlanta, was preacher at St. John's Church, Laurel, Miss. (Rev. L. W. Rose, rector), on the First Sunday in Advent, at which time the state conference of the Methodist Episcopal Church South was in session in that city.

REOPENING OF CHRIST CHURCH, TROY, N. Y.

AFTER BEING closed since the first Sunday in July, Christ Church, Troy, N. Y. (Rev. George Carleton Wadsworth, rector), was reopened with elaborate services on Sunday, November 21st. In the interim the interior of the building has been so completely renovated and changed that it is now to all intents and purposes a new church.

Mr. E. Harold Cluett, early in the summer, made application in behalf of his mother, brother, sisters, and himself, for the privilege of being allowed to redecorate the interior of the church, as a memorial of the family's long membership in the parish. Assuming that the work would be a simple redecoration in some churchly manner, the vestry gave a free hand to Mr. Cluett and his family, who at once began to carry out their own plans, with the expert advice of Mr. E. M. Allewelt, of Syracuse. A new and original scheme of decoration in amber and old ivory was the basis of the improvement, but in preparing for it the old wooden arches in the chancel were removed, the broken places in the walls restored, and a new white oak floor laid from the approach to the choir to the west wall of the sanctuary. In the sanctuary proper, all three walls were panelled in solid cathedral oak, enclosing a simple reredos, with retable and tabernacle. This work was completed about September 1st, and the congregation expected to occupy the church at once. Mr. Cluett, however, extended his plans, and ordered that oak floors like those in the chancel be laid throughout the nave, that the pews be thoroughly rebuilt, and the aisles carpeted. He also arranged to have the kneeling benches covered with carpet to match that in the aisles, and to have the skylight windows cleaned.

Other members of the parish now stepped in to aid in beautifying their church. The Church Workers' Society installed an elaborate system of electric lighting, whereby the church can be lighted by either the direct or indirect method, or by both. Various individuals and societies provided for the relacquering of most of the brass work in the church, and the refurnishing of choir, sanctuary, and altar.

During the opening service Bishop Nelson blessed the various gifts and memorials and unveiled the stained glass double window given by Mr. Arthur T. Smith, the junior

REV. G. C. WADSWORTH

warden, in memory of his mother and his son. This window, which was executed by the well known Bohemian artist M. Bouteon at the Henry Bukenstuk studios in New York City, is placed in conformity with a scheme elaborated by the rector whereby the five great windows in the church will illustrate the great feasts of the Christian year. Its subject is "The Nativity."

Christ Church is one of the oldest in the diocese of Albany. Organized in 1836, a building was erected in 1838, and consecrated in 1839. The church was rebuilt in 1867, and a parish house was constructed in 1882. The changes of the last few months have been worked out with such artistic skill as to make old Christ Church unique among the churches of the diocese.

BISHOP HALL ON THE PREACHING MISSION

THE BISHOP OF VERMONT has issued a pastoral letter to his diocese in regard to the Nation-wide Preaching Mission. He states that he voted against the resolution in the House of Bishops almost if not quite alone, because the plan seemed to him too ambitious. He felt that a general mission on a city-wide scale generally proved a mistake, simply because it was not feasible to carry out such plans on a large scale, and he felt that a nation-wide mission would be still further impracticable. He felt that what is required is rather a Church-wide than a nation-wide mission, an effort to deepen the religion and revive the energies of the Church in the nation. Having said this, however, he desired not to hold aloof from the movement, and wished to try to act wisely and boldly and consistently with reference to it. If he had the health and strength of ten years ago he would himself volunteer for the preaching work. He laid stress upon the directions of the diocesan canons with respect to the observance of Lent, at which time he thought the mission might well be undertaken in Vermont, and he gave the following suggestions:

"1. There must be in our conditions instruction as well as exhortation in mission preaching.

"2. Preaching to a congregation is of little use without full opportunity for personal intercourse with individuals.

"3. Experience in Vermont taught me that it might be better not to have the mission service every night, but rather on three or four nights in the week beside Sunday. The other evenings could be given to neighboring stations. And people might attend better on given evenings than when the service was daily.

"In afternoons special arrangements could be made for children (immediately after school) and for women.

"4. Whatever special services are held, remember it is in most cases the Sunday forenoon congregation that preëminently needs converting. If these are made real, practising Christians and Churchmen, their influence will tell both deep and wide."

He felt that a course of addresses by a single preacher during Lent was preferable to a series by different preachers, and he recommended as especially useful in the work of a mission three books, *My Priesthood*, by the Rev. W. J. Carey, *The Ministry of Conversion*, by Canon Arthur J. Mason, and Peile's Bampton Lectures for 1907 on *The Reproach of the Gospel*, an inquiry into the apparent failure of Christianity as a general rule of life and conduct.

CONFERENCE AT THE EPISCOPAL THEOLOGICAL SCHOOL

AN INTER-SEMINARY CONFERENCE was held at the Episcopal Theological School, Cambridge, from Thanksgiving evening until Sunday following, participated in by the students of the school and thirty-eight delegates from the Berkeley Divinity School, the Philadelphia Divinity School, the Virginia Theological Seminary, the General Theological Seminary, and Union Seminary of New York City. The purpose of this gathering was to bring the different seminaries of the Church into closer touch and sympathy with each other on the basis of prayer and fellowship. The conference began with a corporate Communion Friday morning, preceded by a preparation service conducted by Bishop Perry of Rhode Island, who was the celebrant at the Holy Eucharist, assisted by the Rev. F. Gavin of St. Luke's Church, Cincinnati. At the later service of Morning Prayer, Bishop Perry outlined the purpose of the conference in an inspiring and enthusiastic address. Then followed five group meetings, with papers and discussions. Friday evening there was a mass-meeting in the Paine Memorial Room, with an address by the Rev. Philo Sprague on "Christian Socialism."

Saturday began with Holy Communion, celebrated by the Rev. Professor Max Kellner, Acting Dean. Then were held five group meetings, with papers and discussions upon the fields of service in the Church.

The closing mass-meeting was addressed by Bishop Lawrence of Massachusetts. The success of the conference was so marked that it was voted to hold an annual session, and the delegates will meet in Philadelphia on Thanksgiving, 1916.

On Friday, November 26th, the Hon. Thomas Mott Osborne, warden of Sing Sing Prison, spoke on Prison Reform, under the auspices of the Divinity Club, composed of members of the Episcopal Theological School, Andover Seminary, and the Harvard Divinity School. The lecture was given in Emerson

Hall, and was open to all members of Harvard University.

Recent speakers before the St. John's Missionary Society were Deaconess Claudine Whittaker, who spoke upon missionary work in Mexico, in which field she has been very active, and Professor Roger Merriman of the history department of Harvard University, who gave personal observations of war conditions in Europe.

The Rev. F. L. H. Pott, D.D., president of St. John's College, Shanghai, China, spoke on his work in China and the political changes resulting from the Revolution of 1911, at a joint meeting of St. John's Society and St. Paul's Society of Harvard University, at the Theological School, December 1st.

DEAN FOR WASHINGTON CATHEDRAL

AS ANNOUNCED last week under the head of Personal Mention, the Rev. George C. F. Bratenahl, D.D., has been appointed Dean of

REV. G. C. F. BRATENAHL, D.D.

the Cathedral in Washington. Dr. Bratenahl has long been associated with the Cathedral work as Canon, and prior to his appointment as secretary of the Third Missionary Department, in 1912, was very active in its work. He is a trustee of the Cathedral and also of the schools of the Cathedral Foundation.

Dr. Bratenahl was born in Cleveland, Ohio, May 4, 1862, and took his college training at Williams with the degree of B.A. in 1883, followed in 1908 by that of D.D. After several years in business life, he was ordained deacon in 1896 and priest in 1898, both by Bishop Satterlee. He served first as rector of St. Alban's parish, Washington, in connection with which he was librarian of the Cathedral and closely associated with its work. From 1903 until the present time he has been a Canon and now becomes Dean of the Cathedral.

"AMERICAN CATHOLIC" VISITED BY FIRE

THE EDITOR of the *American Catholic*, the Rev. Harry Wilson, asks THE LIVING CHURCH to say that his home in Avalon, Calif., and all its contents have been destroyed by fire. The chalice and paten from his chapel are practically all that were saved. The records of the *American Catholic* have been destroyed but the mailing list is preserved. We are asked to request those whose subscriptions have expired to send their renewals promptly, since it will be impossible for the customary renewal notices to be sent out. "We have very much to be thankful for," writes Father Wilson; "the premises were insured though of course insurance will never replace the things we have lost nor our beautiful home. We are going to begin again in a little flat somewhere in Los Angeles and we are both"—*i. e.*, Mrs. Wilson as well as the writer—"quite brave and cheerful about it all."

CONSTRUCTION WORK ON THE SANCTUARY OF WASHINGTON CATHEDRAL

THE FIRST stone in the new construction work of the sanctuary of Washington Cathedral was laid early on Friday morning, December 3rd, and the material and appliances are now on the ground so that, weather permitting, the work will go steadily ahead without interruption.

For the quick lifting of the stone to its place the George A. Fuller Company has erected a great steel derrick on top of the Bethlehem chapel, its summit being 142 feet above the ground level. On this has been placed a great flag-pole the top of which is 174 feet from the ground. With prayers for the nation, for the working men, and for guidance, the Bishop and Canon De Vries on the afternoon of December 3rd raised a great garrison United States ensign to the top of the pole and here it will fly every day until the process of construction is completed.

Adding to this the great height of Mount St. Alban above the common city level, the flag is now flying at one of the two or three highest points of the District of Columbia. In fact only the Washington Monument is higher, and on clear days the flag is visible to observers from many portions of the city, even as far as the capitol terrace. The ridge pole of the choir, transepts, and nave will be 124 feet from the ground, so that visitors to Mount St. Alban are now able to estimate, by measurement upon the steel derrick, the great height to which the Cathedral will rise and will get an idea of the proportions of the building.

The central tower of the Cathedral when built will reach a height of 220 feet; in other words, 46 feet higher than the top of the flag-pole on the present steel derrick and a few feet higher than the tip of the Washington Monument.

Every day at Evensong, by appointment of the Bishop, a prayer is offered for the working men that they may be protected from hurt and harm, and may render their service on the great national Cathedral as unto the Lord and not unto men.

HISTORIC CHRIST CHURCH, NEW BRUNSWICK, N. J.

THE RECENT one hundredth anniversary of the consecration of the Rt. Rev. John Croes, D.D., as the first Bishop of the state of New Jersey has brought Christ Church, New Brunswick, into such prominence that our correspondent has been led to look over many of the old documents kept in the archives of the Church. The records of the Church show that three of its rectors have been called to the episcopate. The first missionary in charge was sent out by the S. P. G. His name was Mr. Wood, "a gentleman of very good life and conversation, bred to physic and surgery." He was ordained by the Lord Bishop of London in 1749 and was in charge of Elizabethtowne and New Brunswick until 1751. The Rev. Samuel Seabury, who was ordained deacon by the Bishop of Lincoln, and afterwards priested by the Bishop of Carlisle on Sunday, December 23, 1753, was appointed missionary at New Brunswick at a salary of £5. per annum. Mr. Seabury arrived May 15, 1754, and reported that he had found a handsome stone church "nearly finished" and a congregation greeted him "with a hearty welcome." "He had the satisfaction of seeing several persons of various denominations come to church and he hoped that they would in time, by the grace of God, be confirmed." His rectorate extended to January 13, 1757, when he removed to Jamaica, L. I. During his stay in New Brunswick he was married to Miss May, daughter of Edwards Hicks of New York. Among the names of the early rectors of this historic church we find the name of the Rev. John Henry Hobart (then of Princeton). His incumbency lasted for one year beginning March, 1799.

The members of Christ Church have played a conspicuous part in the social and political life of New Jersey. In the cemetery which adjoins the church are buried many who have been prominently identified with the early history of the state. The present rector is the Rev. E. B. Joyce. Mr. Joyce, who is one of the most beloved priests in the diocese, is at present on a year's sick leave.

WOMAN'S AUXILIARY AT GENERAL CONVENTION

THE WOMAN'S AUXILIARY have secured for their headquarters at the time of the General Convention, Sheldon Memorial Hall, 3646 Washington Boulevard, St. Louis, a new assembly hall about one-half a mile away from Moolah Temple, the meeting place of the General Convention.

DEATH OF REV. E. R. RICHARDSON

A RETIRED priest of the jurisdiction of Southern Florida, the Rev. Edwin Ruthven Richardson died at Avon Park, Fla., on December 2nd, having attained his eighty-second year.

The Rev. Mr. Richardson was ordered deacon by Bishop Clarkson in 1874, after his graduation from the Nebraska Divinity School, and was advanced to the priesthood by him two years later. His first charge was at Brownsville, Neb., but almost at once he went to Yankton, S. D., where he remained till 1880, after which he officiated in churches in Colorado and Missouri. He was rector of Trinity Church, Crete, Neb., from 1883 to 1889, when he went to De Land, Fla. He was at Bonham, Texas, from 1891 to 1896.

Mr. Richardson gained some reputation as a writer of essays.

DEDICATION SERVICE AT NEWTON, N. J.

IN CHRIST CHURCH, Newton, N. J. (Rev. George A. Green, rector), on Sunday, November 14th, the Rev. Ernest C. Tuthill dedicated a very handsome reredos to the glory

NEW REREDOS IN CHRIST CHURCH
Newton, N. J.

of God, and in memory of James Earl Hall, priest, who entered into rest June 25, 1913; being the gift of his daughter Eleanor. Mr. Hall served Christ Church as a voluntary

assistant, and his name spoken in love and reverence remains a benediction to the community.

The reredos, constructed of Caen stone in France and blending perfectly with the design of the altar, is surmounted by three canopies holding concealed lamps which flood the cross and altar with light; the center canopy being surmounted by a cross. This reredos completes the altar and greatly adds to the beauty of sanctuary and church. The work was executed by Geissler, New York.

CALL TO PRAYER FOR PEACE AND UNITY

BASING ITS argument upon the words of the Fiftieth Psalm, "Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me," the Federal Council of the Churches of Christ in America has sent out an appeal to Christians and to Jews for a week of prayer for peace and unity.

"This is a day of trouble when in so many lands and among so many nations agony and suffering are multiplied by the wounding and killing of God's beloved children. As the sin of war is more evident now than ever before in human history, so is the help which can come only from God more vitally essential than ever before. As it is impossible to overstate the horrors of war, so we may be profoundly grateful that it is impossible to exaggerate the power and grace of our God who invites us to cry unto Him for help.

"Yet no sooner do we begin to cry to Him than we are confronted with the unspeakable sorrow of a divided Christendom. Christians are grouped into many bands under different names suggesting the sway of the human spirit rather than that of the divine Spirit. The great prayer of our Lord: 'that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they may also be one in us: that the world may believe that Thou didst send Me,' is yet unfulfilled. Surely, praying people of every race and tongue in all the earth will fall down before our God in the opening of the new year and beseech of Him for these overshadowing objects of intercession, Peace and Unity:

> "'Though sundered far, by faith they meet
> Around one common mercy seat.'

"Beyond the borders thought of heretofore, may we hope to extend this appeal for prayer, since Jews and Gentiles, bond and free, Christian and non-Christian, are involved in the common distress and the common need. Let us pray that the God of Abraham, of Isaac, and of Jacob, the God and Father of our Lord Jesus Christ, will pour out again His Spirit for the re-awakening of His people of every name."

The date proposed for the week of prayer is the period from January 2nd to 9th. Topics suggested for the two Sundays are: Reconciliation for January 2nd; The Prince of Peace and Victory and Glory, for January 9th. And for the intervening days: Peace, international and national; Peace through Christian Service; Unity in the Church; Peace by Education; The Family and Youth, Spiritual Training; Peace through Brotherhood; Reform and Social Service.

CORNERSTONE LAID FOR PARISH HOUSE

ON SUNDAY afternoon, November 21st, the Rt. Rev. Chauncey B. Brewster, D.D., laid the cornerstone of the new parish house at Christ Church, West Haven, Conn. The box placed in the cornerstone contained a piece of wood from the chancel of the old church which when converted into the chapel of St. Martins'-in-the-Field was the oldest church building in the state of Connecticut. After the laying of the cornerstone, the people went into the church where a most inspiring service was held. The choir sang a festival *Te Deum* at the opening of the service. Afterward addresses were made as follows: The Value of a Parish House to a Church, by the Rev. Charles O. Scoville; The Service of a Parish House in a Community, by the Rev. George L Paine; The Reward of Service, by the Rev. W. W. Battershall, D.D.; The Old Parish, by the Rev. Arthur J. Gammack; The Parish Outlook, by the Ven. George H. Buck, while the final address was given by the Bishop of the diocese.

The parish house is a great aid to a church, said Bishop Brewster, if used properly. He thought it only right, however, to point out some of the ways in which it might be abused, and urging that Christ Church guard against them. He named several activities, such as suppers, amateur theatricals, dances, and amusements of this character, saying that they were all very proper in their own way and might, with propriety, come within the circle of things for which a parish house might properly be used, but very emphatically wrong if allowed to obscure the more important work of the Church.

CHRIST CHURCH AND PARISH HOUSE, WEST HAVEN, CONN.

The new parish house is made of trap rock in harmony with the church building. It is seventy feet long by forty feet wide and three stories in height. The first floor is a special room in colonial design for the Knights of Washington, a bowling alley, swimming pool, and kitchen. The second floor contains a room forty feet by thirty-five feet finished in oak. It is a special meeting or club room with a fireplace twelve feet wide and seven feet high. Also an office for the rector, a ladies' room, and kitchen. The third floor is a large auditorium. Aside from this building there is another in course of construction, built adjoining and entirely separate from the parish house, as a gymnasium. This building is sixty feet long by thirty feet wide, with galleries for spectators and space for all the modern equipment of a gymnasium. The gymnasium building is situated in the rear of the parish house proper and is entirely obscured by the church.

TWO NEW GUILD HALLS IN FOND DU LAC DIOCESE

ON MONDAY, November 29th, Bishop Weller laid the cornerstone of the new guild hall of St. Paul's Church, Big Suamico, Wis. Big Suamico is a country neighborhood and St. Paul's Church stands "at the cross-roads." The present vicar, the Rev. Lucius D. Hopkins, went there nine years ago, to find a closed church and almost no congregation. The happy accident of ill health—happy for the Church at least—made his living in such a community imperative. During these nine years he has been the only Christian minister of any kind in a country district thirty-six square miles in extent. A deeply devotional thirty families, all farmers and fishermen, form the nucleus of a congregation which very often crowds the church building to overflowing.

An excellent Sunday school is connected with the work, and this brought home to the vicar the great need of social service work for the boys and girls and young men and women of the community. It is primarily for these that the new guild hall is being built. The farmers of this district are not at all wealthy, and several hundred dollars were procured from the Bishop's Fund of the diocese and from a few personal friends. The farmers gave what they could and agreed to do all the manual labor connected with the building. The building erected will be of cement and frame, and will be 80 by 42 feet in dimensions. In it will be a community assembly hall with a stage, small guild rooms, and kitchens. The hall will be fixed for basketball and other games, and have a dancing floor. It will be the only building fit for community purposes for nine miles in any direction.

The services consisted of a choral celebration of the Holy Eucharist in the church at eleven in the morning, followed by the laying of the stone. At the service visitors were surprised by the beautiful and reverent singing, by the entire congregation, of Gounod's *St. Cecilia's Mass*, a feat probably equaled by no other congregation in this land. The church was crowded. Accompanying the Bishop were the following presbyters: The Very Rev. B. I. Bell, the Rev. Jay Budlong of Oshkosh, the Rev. W. B. Thorn of Oneida, the Rev. Arthur Johnstone of Shawano, and the Rev. Ray W. Meyers of Oconto.

On the next day the Bishop officiated at the opening and dedication of the guild house of the Church of the Intercession, Stevens Point (the Ven. E. Croft Gear, rector). Careful plans are being formulated in this parish for the extension of the ministry of service through this guild house to the community at large. It is the largest and the only well-equipped hall for public purposes in the entire city of Stevens Point.

PASSING OF A DULUTH CHURCHMAN

TRINITY CATHEDRAL, Duluth, has lost one of its most devoted communicants in the sudden death of Mr. W. E. A. Le Quesne, for eleven years the superintendent of the Cathedral Sunday school. Seldom has a life of devoted service closed more dramatically or more beautifully. On Sunday morning, November 7th, Mr. Le Quesne attended the children's Eucharist, partaking of the sacrament, and after the benediction he began an address to the school to commend the scholars for their interest in providing charity baskets for the poor on Thanksgiving Day. Suddenly the "call" came and the sentence never was completed. The funeral, held in the Cathedral the following Tuesday, was largely attended.

Mr. Le Quesne entered fully into the joy of service in and for the Church. Born in

Halifax, N. S., in 1857, he entered the army in his youth and served throughout the Indian troubles as a scout under General Miles and later under Lord Wolseley in the Canadian Northwest. His sterling character won the confidence of the Indians, and his influence with the Sioux Chief Sitting Bull enabled the American government to amicably settle many difficult disputes.

Mr. Le Quesne had long wished to devote his life to Church work and under Bishop Hare of South Dakota became superintendent of one of the Indian schools in that diocese. He was ably assisted in the work by his wife. Owing to lack of financial support the school was closed and Mr. Le Quesne moved to Duluth, where he held a position of trust, devoting his spare time to Sunday school work. He was greatly beloved by the children, and his influence, example, and earnest Churchmanship made a deep impression upon all who knew him.

A NEIGHBORHOOD THANKSGIVING DINNER

ONE OF many ways in which Emmanuel Church, Killingworth, Conn., has appealed to the new-comers who now almost entirely occupy the surrounding country is the neighborhood Thanksgiving, which has now been held for three consecutive years. The minister in charge could not hold morning service and reach home in time for Thanksgiving dinner, so he brings his whole family and dinner with him, inviting all who desire to come and eat dinner in the parish rooms.

The number so doing has been as high as thirty-five. The senior warden came this year in true old New England style with his fine yoke of cattle, and after the dinner, with the help of the men folks present, he hauled up the winter's supply of fuel.

On Advent Sunday there were twenty of the local people in church besides those coming with the minister in charge. Every resident communicant was present. The Holy Communion was celebrated and a special Advent talk given. At the close of the service, before any had dispersed, the "Duty towards my Neighbor" of the Catechism was read over in unison by all present, the minister in charge, the Rev. George B. Gilbert, giving a short talk showing the connection of this portion of the Catechism with the spirit of the Gospel and Epistle.

Lunch is always served in the parish rooms of this church after morning service, and, with the exception of two ladies who were obliged to leave, the whole congregation sat at the long table with the minister and family and ate dinner together. Most of these people were in or about the church buildings five hours before returning home.

MEMORIALS AND GIFTS

THE REV. DR. LEFFINGWELL has given $1,000 in cash to St. Alban's School, Knoxville, Ill. The amount will be used to help pay off a debt which has accumulated during the lean years.

ON SUNDAY, November 7th, a beautiful memorial Litany desk was placed in Christ Church, Red Wing, Minn., and blessed at the morning service. The desk was presented to the church by the choir boys' association of the parish in memory of their first choirmaster, Mr. C. N. Hewitt. The desk was designed by E. H. Hewitt, the well-known Minneapolis architect, a son of Mr. C. N. Hewitt.

GRACE CHURCH, Waterville, N. Y., has recently received from Mrs. Earl B. Putnam a gift of $1,000, to be added to the rector's discretionary fund. Part of this gift will be used for improving the lighting of the church and for new green altar hangings. The fund will also be used for the relief of the sick and needy in the parish. There has just been placed in the same church a beautiful rose window in memory of Mrs. Caroline R. Benill, who for over forty years was a member of the parish choir. The memorial was the gift of Mrs. Benill's son and daughter.

ON A RECENT Sunday the Rev. Henry Mesier, rector of St. Stephen's Church, Netherwood, Plainfield, N. J., dedicated a Tiffany window given by one of the members of the congregation as a thank-offering. It represents the Sea of Galilee, looking down from Capernaum at the dawn of day. The window is a beautiful picture of the place so intimately associated in the life of our Lord. Another parishioner has given to the Church the majority of the stock of the old Union chapel. The amount given is $1,000. The vestry is now the owner of the corporation which formerly owned the church. So soon as the legal requirements are completed the congregation will apply to the Bishop to have the church consecrated. The present incumbent has served less than a year. His earnestness and enthusiasm has stimulated activities in every department of the church.

COLORADO

CHARLES S. OLMSTED, D.D., Bishop

Church Club—Clericus—Mission Lantern Slides

A MEETING of the Church Club occurs in the Metropole Hotel, Denver, Thursday, December 9th, dinner being served at 6:30 and the after-dinner speakers being Mr. Henry J. Hersey of Denver, Dr. Charles A. Lory, president of the State Agricultural College at Fort Collins, and the Rt Rev. N. S. Thomas, Bishop of Wyoming.

THE DECEMBER meeting of the clericus will be held at Montclair, the clergy being guests of the Rev. R. B. H. Bell, rector of St. Luke's Church.

DENVER HAS been made a distributing center for mission lantern slides by the Board of Missions, and the following series, "Then and Now," the "United Offering," and the "Dragon Empire," can already be had from the Rev. J. Attwood Stansfield for use in Colorado, Wyoming, New Mexico, Arizona, and Utah.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop
E. C. ACHESON, D.D., Bp. Suffr.

Diocesan Sunday Schools Help Rebuild Church—Apportionment Heavily Overpaid

THE BISHOP has designated the Advent offerings of the Sunday schools in the diocese to be devoted to the rebuilding of St. Peter's Church at Plymouth, which was destroyed by fire last February.

THE DIOCESE, counting the offerings to the Emergency Fund, has exceeded its apportionment for general missions by the sum of $13,700.95.

DALLAS

A. C. GARRETT, D.D., LL.D., Bishop

Men's Club Work—St. Matthew's Home—At Wichita Falls

THE DIOCESAN men's club is doing a great work in stimulating its members to missionary activity. A call has been made for volunteers to act as lay readers and a number have responded. On the First Sunday in Advent two lay readers, with two automobiles full of laymen, accompanied Archdeacon Crittenton from Fort Worth to Denton and Decatur, where he introduced the lay readers to the missions they will hereafter serve every Sunday. Large congregations greeted the missioners at both places. Denton is the seat of one of the large state normal schools, and while there is but a handful of Church people a considerable number of students from Church families live there. On the improvised altar, in the Firemen's hall where the service was held, there were a large cross of flowers, two vases, and the Eucharistic lights. A scantling placed on two stools served for the Communion rail and there were twenty-five communions made. At Decatur the little church was filled to overflowing and some had to go away as there was no room. As Archdeacon Crittenton has over thirty stations in his charge he can only visit smaller places like this on week days. The assistance of devoted laymen to maintain Sunday services will greatly stimulate the work. The trip involved over 120 miles' travel, a part of it over very rough roads. Other stations will also be served by lay readers under the direction of the Archdeacon, as fast as men can be trained for the work. Glen Garden is another place where a mission has just been started by Archdeacon Crittenton. Two attractive lots have been given and donations of labor, material, and money will make possible the early erection of a neat Gothic chapel here. A Sunday school has been started with fourteen members and the work has been organized as St. Agnes' mission. It has a picturesque location close to the Country Club, near Forth Worth, and has a future.

ST. MATTHEW'S HOME at Dallas is doing a wonderful work. It is truly affecting to see the deep love these orphan children have for Father Berry and his devoted wife. The little ones respond quickly to the Christian influences of the home. The hearty responses, reverent demeanor, and joyful singing at the chapel services would shame many a congregation of adults.

THE CHURCH OF THE GOOD SHEPHERD at Wichita Falls is to be congratulated for the great progress made during the past two years. A beautiful new church, handsomely furnished, was opened by the Bishop last month. Now they have added to their equipment a fine new pipe organ of two manuals, made by the Wicks Organ Co. of Highland, Ill. Its rich, full tones, artistic voicing, and wide range of tone quality make it decidedly in advance of any other organ in the city.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop

Session of Duluth Deanery

THE DULUTH DEANERY (Rev. William E. Harmann, Dean), held its Advent meeting in St. Paul's Church, Virginia (Rev. H. J. Wolner, rector), November 29th and 30th. At the opening service Monday evening addresses were made by the Rev. A. W. Ryan, D.D., of St. Paul's Church, Duluth, and the Rev. J. G. Ward, M.A., of Cloquet. Tuesday the sessions began with a celebration of the Holy Communion at 7:30. After breakfast in the guild hall reports of parishes and missions were given, and addresses were made by Archdeacon Parshall, Mr. F. W. Paine, and the Rev. H. G. Stacey. The afternoon was devoted to mission work, with addresses by the Rev. C. E. Maltas, Mrs. J. D. Morrison, Mrs. J. G. Ward, Mrs. O. H. Kempton, and Miss Frederica Tuteur.

FOND DU LAC

R. H. WELLER, D.D. Bishop

Anniversary at Marshfield—Religious Education

ST. ALBAN'S MISSION, Marshfield, celebrated last week the twenty-fifth anniversary of the opening of the work. The vicar, the Rev. Graeme Davis, celebrated at the early Eucharist, at which time sixty persons made their communions. The Bishop preached at the late Eucharist, and administered Confirmation. This was on Sunday. On Monday night a dinner was served in the mission's commodious guild house, at which a hundred

persons sat down. After dinner addresses were made by Dean Bell of the Cathedral on "The Home as the Real Center of Religious Education"; by the Rev. Jay Budlong of Trinity Church, Oshkosh, on "Church Attendance as the Source of Parish Power," and the Ven. E. Croft Gear, Archdeacon of Stevens Point, on "From the Mountain to the Valley: Worship to Work," a splendid address based on the Transfiguration of our Lord. All the speakers congratulated the mission and its vicar. It has eighty-four communicants, and a Sunday school of seventy children, a well-appointed church and a splendid community house. Last year it paid its apportionments to diocesan and general missions five times over. The vicar seems especially fitted to attract young and vigorous men about him.

THE DIOCESAN commission on religious education has issued a new bulletin on Christmas entertainments for children, especially recommending a service at dusk at Christmas Eve, the use of the Christmas candle, and tableau mystery plays. The emphasis ought to be laid in children's celebrations, says this bulletin, on giving to others rather than on receiving presents from Church or teachers.

INDIANAPOLIS

JOSEPH M. FRANCIS, D.D., Bishop

End of State's First Century—Notes

THE CENTENNIAL of the state of Indiana will be generally observed throughout the state next year. "Home-coming" week will be celebrated in the cities and towns. This will afford a peculiar opportunity for the Church in the state. Vincennes, the oldest town in the state, organized as a "borough" just one hundred years ago, is having a Home-coming week, the second week of December this year.

THE ANNUAL meeting and exhibit of the local branch of the American Needlecraft Association was held in St. Stephen's parish house, Terre Haute, the last week of December. Over two thousand new garments were made during the year and have been distributed to seventeen local charity organizations.

SEVERAL of the clergy will take part in the city conventions of the Laymen's Missionary Movement. Bishop Francis was one of the speakers at the St. Louis convention the second week of Advent.

THIS DIOCESE being in the "local territory" of St. Louis, several of the clergy have applied to the pulpit supply committee of the General Convention for Bishops, priests, and laymen to address their congregations next October.

IOWA

T. N. MORRISON, D.D., LL.D., Bishop
H. S. LONGLEY, D.D., Bp. Suffr.

Chaplaincy of St. Katharine's School—Des Moines Deanery

LAST OF THE fall deanery meetings, the Des Moines deanery held its sessions in St. Paul's Church, Harlan (Rev. George R. Chambers, rector), Tuesday and Wednesday, November 9th and 10th. The sermon at the opening service was preached by the Rev. A. G. A. Buxton, Ph.D., LL.D., and at later meetings addresses were made by the Rev. Harold Edward Ford of Des Moines and the Rev. Coleman E. Byram of Sioux City. On the invitation of Bishop Longley, the Rev. George Long of Warsaw, Ill., an experienced missioner, made an address to the clergy concerning the coming Advent missions in the diocese. In connection with the deanery, a district meeting of the Woman's Auxiliary was held, at which the principal address was made by Mrs. Helen Watzek, president of the diocesan branch.

THE REV. THOMAS HORTON has resigned the rectorship of St. James' Church, Oskaloosa, to accept an appointment as chaplain of St. Katharine's School, Davenport. Mr. Horton has done most excellent work during the time he has been rector of this parish, and has brought it to a high standing of efficiency. His parishioners were loath to see him go and endeavored to have him reconsider his resignation. Mr. Horton entered upon his duties as chaplain on the First Sunday in Advent. At this time the Rev. Felix H. Pickworth, who has been serving during the vacancy, retired. Mr. Pickworth's services were highly appreciated, both by the Sisters of St. Mary and the scholars of the school.

KENTUCKY

CHAS. E. WOODCOCK, D.D., Bishop

Work for Tokyo Hospital—Death of Sister Belle Crossthwaite—Auxiliary Doings

SPEAKING THIS FALL in behalf of St. Luke's International Hospital, Tokyo, Mrs. Charles R. Pancoast addressed a "parlor meeting" on a Saturday evening and on Sunday afternoon a general meeting in the Cathedral House. After her visit to Louisville last spring, a strong local committee was formed which pledged itself to raise $1,000. It has already more than that sum in hand, but will continue its work.

SISTER BELLE CROSSTHWAITE, a deaconess of the Order of St. Martha, passed to her rest in Paradise, Sunday, November 7th, after a lingering illness. For many years she had been one of the sisters in charge of the Orphanage of the Good Shepherd, for boys, but resigned about eight years ago owing to advancing age and ill health and had since resided at the Church Home, Louisville, where her death occurred at the age of 70. A brief service was held there on the following morning, conducted by the Rev. Harry S. Musson, rector of the Church of the Advent, Louisville, of which she was a communicant, and the body taken to her old home in Bowling Green for burial. Her will, recently probated, leaves $1,000 to Christ Church, Bowling Green, and the residue of the estate to the Church Home, Louisville.

THE FALL meeting of the executive board of the Woman's Auxiliary, recently held at the Cathedral House, preceded by a corporate Communion in the Cathedral, was well attended, nearly all of the diocesan officers and representatives of parish branches being present. The custodian of the United Offering reported the amount in hand as $1,086.95, which is $329 more than at a corresponding period before the previous Triennial.

THE AUXILIARY INSTITUTE, held in place of the semi-annual meeting required by the diocesan constitution, was held in the Cathedral House from November 2nd to 5th, inclusive, beginning with a corporate Communion which was also made the annual presentation service of the United Offering. A meditation was given by the Rev. Lloyd E. Johnston, rector of Grace Church, Louisville. Miss Grace Lindley of the Church Missions House conducted a series of classes and a conference.

AT THE annual "Junior Day" in the Cathedral House on Wednesday, November 17th, Bishop Woodcock was present and delivered a brief address, complimenting the children and their leaders upon the excellent attendance and the many gifts provided for the united Christmas box, which were on display, considerably more in number than had been asked for. Special thought and care was displayed in their preparation and it was gratifying to have a number sent from branches in Paducah, Henderson, Hopkinsville, Hickman, and other places outside the see city. A special feature of the meeting was the attendance of a number of the older "Little Helpers," children of four years and over.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Brotherhood of St. Andrew—Woman's Auxiliary

THE DECEMBER meeting of the Brotherhood, at St. Thomas' Church on St. Andrew's Day was more largely attended than any for a long time. The main subject for conference was "The Necessity of Keeping to First Principles." The speakers were Mr. Walter Kidde, the member from New Jersey on the National Council; Hubert Carleton; Mr. L. H. Frohman of St. Agnes' chapter, New York City; and President E. H. Bonsall. A striking feature of the service was the renewal of the vows. In this assembly the juniors outnumber the seniors.

THE REGULAR monthly meeting of the Woman's Auxiliary was held in St. Ann's parish house, Brooklyn, Thursday, December 9th. The Rt. Rev. Paul Jones spoke on Utah.

MAINE

Rev. Dr. Nicholson Leaves the Diocese

THE REV. GEORGE BRUCE NICHOLSON, D.D., preached his farewell sermon to his parishioners of St. Mark's Church, Waterville, on the Sunday Next before Advent, he having recently accepted an election to the rectorship of Emmanuel Church, Somerville, Mass., in succession to the late Rev. Nathan K. Bishop, for so many years the rector of that parish. His term of service in Waterville exceeds by sixteen years that of any other minister of religion in that city, and, with the exception of that of his immediate predecessor, has been longer than that of any two combined. Dr. Nicholson's ministry of twenty-two years has been spent in the diocese of Maine. He has been for many years a member of the Standing Committee and for a long time as well secretary of the Maine Episcopal Missionary Society and an honorary canon of the Cathedral, Portland. He will be greatly missed not only by the parishioners whom he has left but also by his brethren of the

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clergy and laity generally. A farewell reception was given to him and Mrs. Nicholson on the evening of November 20th, on which occasion they were presented with a purse of money.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Archdeaconry of Cumberland—A Reception—Improvements

THE FALL SESSION of the archdeaconry of Cumberland was held in St. John's Church, Hagerstown, Washington county, on Monday and Tuesday, November 22nd and 23rd. On Monday evening, Evening Prayer was read and the Rev. Romilly F. Humphries, rector of Grace and St. Peter's Church, Baltimore, preached. Tuesday at 7:30 A. M. the Holy Communion was administered, Archdeacon Hooff being celebrant. At 10 A. M., following Morning Prayer, the archdeaconry sermon was preached by the Rev. William R. B. Turner, rector of St. Paul's parish, Frederick county. Bishop Murray presided at the business sessions. The Rev. Douglass Hooff, rector of All Saints' Church, Frederick, was elected Archdeacon for the ensuing year. The annual apportionments were made and provision was made for special services and preaching during the first week in Advent. In the evening, after Evening Prayer, stirring addresses were delivered by the Rev. Edward E. Burgess of St. Mark's parish, Frederick county, and Mr. George C. Thomas, a prominent layman of the Church of St. Michael and All Angels, Baltimore.

THE BISHOP was tendered a banquet by the men's club of St. George's parish, Allegany county (Rev. Joseph T. Ware, rector), on Monday evening, November 22nd. There were one hundred and fifty guests. The ladies' guild of the parish served the banquet. Mr. Andrew Ramsey, state road commissioner, acted as toastmaster. Addresses were made by Bishop Murray, Judge Robert R. Henderson, Dr. Lindley Sloan, and the rector of the parish.

WITHIN THE past month important improvements have been made at St. Mark's Church, Baltimore, which will contribute greatly to the beauty and heartiness of the services. The organ has been brought down from the gallery and placed at the side of the choir, and changes have been made in the chancel to accommodate an enlarged choir. A new vested choir of boys, men, and women has been organized and trained, and on the eve of All Saints' Day the new choristers were admitted and installed by the rector, and rendered their first service. St. Mark's is one of the older parishes of the city and has suffered in recent years from the removal of its former members and the influx of a large foreign element. But vigorous work is being done and congregations are increasing under the earnest and active leadership of the new rector, the Rev. W. Frederick Allen, formerly of the diocese of Easton.

GREAT IMPROVEMENTS have recently been made in the parish house of the Church of St. Michael and All Angels, Baltimore. The walls in the large Sunday school room have been newly color-washed, the floors planed and stained, the wainscoting restained, a new floor laid in the hall, the old benches replaced with good, serviceable chairs, a new rug and new blackboard for the primary room, etc. Besides these, the kitchen on the first floor has been fitted up with new cupboards and an enameled sink with hot and cold water, and the walls newly colored. Chairs were also put in the junior Sunday school room, replacing the old benches.

PLANS HAVE been completed for the erection of an addition to the parish house of St. James' Church, Irvington, Baltimore (Rev. John G. Carl, rector), and work on it has begun. It is hoped to have it completed by the first of January. The cost will be about $4,000. The need for this addition is very great, as the Sunday school is now meeting under great disadvantages, and the new assembly room will fill a long-felt want in the community.

ABOUT A YEAR ago the board of trustees of the Maryland Cathedral determined to establish a women's auxiliary, composed of a delegate from each parish, whose office it shall be to inform themselves in regard to the Cathedral scheme, its history, its uses, etc., to hear addresses from time to time from those who have special knowledge of matters relating to Cathedrals, and to become in a sense missionaries of the Cathedral idea in the diocese. Mrs. Henry Barton Jacobs has been elected president of this group, and a good work has already gotten well under way.

THE SERVICE on Thanksgiving morning at the Memorial Church, Baltimore, was given an additional note of thankfulness by the announcement of the rector, the Rev. William M. Dame, D.D., that the mortgage of $17,000, placed on the church property following the improvement made necessary in 1906, when a portion of the church building was condemned, had been satisfied. One end of the church was rebuilt, and after the work had been undertaken it was decided to enlarge the church and make other improvements

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which cost $27,000. Of this amount $10,000 was raised by contributions and the balance was borrowed. Recently the church received $3,000 by the will of Mrs. Constance Coffield, and the $2,000 of the debt remaining was raised by subscription. While the congregation has been paying off the mortgage, the other work of the church has been progressing and the contributions to other objects have not only been greater than ever before, but many important improvements have been made to the church property.

MILWAUKEE

W. W. WEBB, D.D., Bishop

"Democracy and Religion"

DURING ADVENT the rector of St. Paul's Church, the Rev. Holmes Whitmore, is preaching at the morning service a series of sermons on the general subject of "Democracy and Religion," divided as follows: November 28th, "The Challenge to Democracy"; December 5th, "Democracy and Christianity"; December 12th, "Democracy and Protestantism"; December 19th, "Democracy and Patriotism"; December 26th, "Democracy and Peace."

MINNESOTA

S. C. EDSALL, D.D., Bishop
FRANK A. MCELWAIN, D.D., Bp. Suffr.

Deaneries in Joint Meeting—Church Extension Societies

THE DEANERIES of St. Paul, Minneapolis, and Willmar held a joint meeting in Willmar on November 17th and 18th. At a service in the church on the first evening, Bishop Edsall was preacher, taking for his subject "The Vision of the Church." A reception in the guild hall followed, and addresses were made by the Bishop, Dean Freeman, and the Rev. Gilbert M. Foxwell of Minneapolis. The next day was given to discussion of work in the deaneries and the missionary work of the Church. At the same time the women of the Willmar deanery held a Woman's Auxiliary meeting. Mrs. H. C. Theopold of Faribault, president of the Minnesota branch of the Auxiliary; Miss Mary C. Smith of Minneapolis, educational secretary of the Auxiliary, and Miss Elizabeth Yardley of St. Paul, directress of the Junior branch, were speakers.

THE CHURCH EXTENSION SOCIETIES of St. Paul and Minneapolis have recently held their annual rally services. The St. Paul society held its united rally of all the parishes and missions in that city in the Church of St. John the Evangelist on the evening of the Sunday Next before Advent. The combined choirs and the congregation crowded the church. The Rev. E. S. Carson, rector of Holy Trinity Church, Minneapolis, made the address. On Advent Sunday night the combined choirs and congregations of Minneapolis assembled in St. Mark's, filling the large church. Bishop Edsall and the Rev. Messrs. Carson of Holy Trinity and Remington of St. Paul's made the addresses. At both services the singing was very inspiring.

MISSISSIPPI

THEO. D. BRATTON, D.D., Bishop

Work at Jackson

ON ST. ANDREW'S DAY, the Rev. Thomas Bennett Clifford, a Methodist minister, was presented for Confirmation by the rector of St. Andrew's Church, Jackson, Miss., Bishop Bratton performing the rite. Mr. Clifford is making application for admission as a candidate for orders in the Church. Bishop Bratton has assigned him for the present to have charge as lay reader of the mission at Rolling Fork and adjoining stations.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Deaconess Set Apart—St. Andrew's Day

ON SUNDAY, November 21st, Miss Sarah Sniffen was set apart as a deaconess by Bishop Johnson at Grace Church, Crystal City. Deaconess Sniffen has been doing missionary and social work in Herculaneum under the direction of the Rev. Robert M. Hogarth, who visits the town once a month to administer the Holy Communion. At Herculaneum is located one of the largest lead smelting plants in the United States and there was no religious work done in this community until Bishop Johnson placed a deaconess there about a year and a half ago. The lead smelting company have coöperated with the Church in its efforts to improve the health and moral conditions of the people. The deaconess holds a Sunday school each Sunday and has presented many of the children for baptism.

ST. ANDREW'S DAY was fittingly and enthusiastically celebrated by the Brotherhood of St. Andrew this year. At 7 o'clock in the morning there was a celebration of the Holy Communion at St. Peter's Church, St. Louis (Rev. Z. B. T. Phillips, rector), with about one hundred men present, followed by breakfast in the parish house. In the evening at 7 o'clock there was a dinner in the parish house of St. Peter's. The theme for the evening was the Big Brother movement, and the speakers were the Rev. Rufus Putney of Kirksville, the Rev. John H. Lever, city missionary, and Judge Thomas C. Hennings, formerly judge of the Juvenile Court, St. Louis.

NEBRASKA

ARTHUR L. WILLIAMS, D.D., Bishop

Fiftieth Anniversary at Fremont

ST. JAMES' CHURCH, Fremont (Rev. William H. Frost, rector), celebrated the fiftieth anniversary of the founding of the parish on the Sunday Next before Advent, November 21st. The Rev. John Hewitt, rector of the parish from 1885 to 1889, now rector of St. Mark's Church, Coldwater, Mich., preached the sermon at the morning service, and the Very Rev. James A. Tancock, Dean of Trinity Cathedral, Omaha, as the representative of the Bishop of the diocese, was the preacher at the evening service. A banquet and reception, with a programme of addresses, was held on Monday evening at the Lindstrum Inn. At this time Mr. A. P. Hopkins, for many

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years senior warden, read a history of the parish. Mr. Bullard and Mr. Hewitt, former rectors, and the present rector made addresses. During the present rectorship, extending over a period of eight years and seven months, the parish property has been improved to the value of $7,000.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop.

A Sunday Evening Innovation—Organ Rebuilt—Every-Member Canvass

AN INNOVATION which is being noted by parishes along the Jersey shore is the institution of a Sunday night social hour in the parish house after the evening services by the Rev. Charles W. B. Hill, rector of St. Simon's-by-the-Sea, Wildwood. Light refreshments are served and the congregation meets together as a family. The diocesan paper reporting this piece of news says, "and family matters are discussed." We do not know what this will lead to. However, the rector is making special efforts among the young men of his cure. Already fifty applications have been received for the formation of a boys' club and a branch of the Order of Sir Galahad is contemplated in the future.

THE REBUILDING of the organ in St. Mary's Church, Burlington (Rev. Charles S. Lewis, rector), has been completed and it has been blessed by Archdeacon Shepherd for the diocesan. At this service the sermon was preached by the father of the rector, the Rev. William Fisher Lewis, rector of St. Peter's Church, Peekskill. In the chancel were the Rev. John Fearnley, rector of St. Mary's Hall, and the Rev. J. Herbert Cook, D.D. At the close of the service a recital was given by the organist, Mr. Clarence Wells.

ST. LUKE'S CHURCH, Roselle, conducted an every-member canvass on the last Sunday in October. Twenty men covered the parish in one afternoon. The results were $900 for the parish and $400 for missions.

NEW MEXICO

FREDERICK B. HOWDEN, D.D., Miss. Bp.

Churchman Wins Oratorical Contest

THE GOLD MEDAL for the highest honors in the state oratorical contest at this year's convention of the New Mexico Educational Association was awarded to Mr. Dempster O. Murphy of the New Mexico Military Institute, a communicant of St. Andrew's Church, Roswell. It is of special significance that Mr. Murphy chose Hudson Stuck for the subject of his oration, and that he found in missionary heroism a theme which even to a "secular" audience could be presented in such a fashion as to enable the speaker to carry off the chief prize. The fact that Mr. Murphy intends to take holy orders, and devote himself to the missionary work of the Church, no doubt helped to make his oration all the more telling.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, LL.D., Bp. Coadj.

Girls' Friendly Society—Missionary Giving—Notes

AT THE annual meeting of the Girls' Friendly Society of Cleveland, held at Trinity Cathedral in November, fourteen branches were represented, and the attendance of members and associates was 375, the largest in the history of the diocese. Following the conference in Cathedral Hall, the members of the society marched into the Cathedral, where there was an inspirational service, and sermon by Dean Abbott.

THE BISHOP'S commission on general missions, Mr. Frank E. Abbott, Cleveland, secretary, has published its report of offerings in the diocese for general missions for the year ending September 1, 1915, and it shows a gratifying increase over any previous year. The apportionment was $25,081, and the amount given $23,727, only $1,254 short, and $7,196 more than last year. The commission is of the opinion that the entire apportionment will be raised every year when all the parishes have adopted the duplex system and the every-member canvass.

THE RECTOR of St. Paul's, Akron, the Rev. Franklyn Cole Sherman, has for some consecutive Sundays been preaching on the unsatisfactory type of the personal religion of the day. To aid his parishioners in improvement in the spiritual life, he has printed and distributed in the parish "A Spiritual Method," a small pamphlet full of wholesome, helpful, and practical suggestions on the subject.

THE REV. E. KENDALL SEVERANCE, rector of St. Paul's, Kenton, is also priest in charge of the mission of the Church at Ada, where is located the Northern Ohio University, a college under Methodist control, with an annual attendance of young men and women of 1,200 or more, among whom the register of the current term shows fourteen communi-

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OREGON

W. T. SUMNER, D.D., Bishop

Class in Personal Religion—Rev. and Mrs. J. E. H. Simpson

THE CLASS in personal religion of the Church of the Good Samaritan, Corwallis, conducted by the rector, the Rev. C. B. Runnalls, continues to grow in numbers and interest. It meets in the parish house every Wednesday evening and has attracted many people in the town who are not members of the congregation. As part of the course, instruction is given in the use of the gift of healing within the Church. As an aid to its use there is a celebration of the Holy Communion with special intentions every Friday morning at 7 o'clock, and in connection with the practice of the gift there is an anointing with holy oil, by appointment. In planning and conducting the work of his class in personal religion, the rector keeps in mind what he holds to be the three supreme needs in the world to-day—self-examination, subjection of the body, and unselfish love. *Higher Thoughts* is the title of a leaflet published monthly by this class. A syllabus of the year's work has just been published.

THE PARISH house of St. Mark's, Portland, was the scene of a happy gathering the evening of Wednesday, November 17th, when the parishioners assembled in honor of the twenty-fifth wedding anniversary of the rector and his wife, the Rev. and Mrs. J. E. H. Simpson. The presentation to them of a silver bowl filled with one hundred new silver dollars was one of the features of the evening, and the Rev. Mr. Simpson and his wife were showered with congratulations and good wishes.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Brotherhood of St. Andrew

THE PITTSBURGH ASSEMBLY of the Brotherhood celebrated its name day on Sunday, November 28th, the Sunday nearest to the Feast. A large mass-meeting was held in the afternoon, at St. Andrew's Church, at which the Bishop presided and made a brief address. The invited speakers for the occasion were the Hon. Gifford Pinchot, a former member of the Brotherhood Council, and the Bishop of Spokane. The main body of the church was filled with members of the order, others in attendance being seated in the transepts.

QUINCY

M. E. FAWCETT, D.D., Ph.D., Bishop

Parish Successfully Relies on Voluntary Offerings —Raising an Endowment Fund

A YEAR AGO St. John's Church, Kewanee, Ill. (Rev. W. E. Mann, rector), at its annual parish meeting voted to do away with all money-making schemes for Church support, and to depend on voluntary pledges. It was at that time announced that if at the end of the first year the deficit did not exceed $800 the plan would be declared a success. At the recent parish meeting it was announced that, without bazaars, suppers, or any other form of raising money aside from voluntary pledges, the parish had paid all claims and had over $80 in the treasury at the end of the year. It was unanimously resolved to continue the plan for the future.

TRINITY CHURCH, Rock Island, Ill., received a gift of $100 on All Saints' Day toward the endowment fund of the parish, which now amounts to $9,650. The Rev. G. H. Sherwood, rector, has set the mark to be attained at $20,000. The rector has recently organized a parish cabinet, consisting of the senior warden, representing the vestry, and the president of each of the other parish organizations, to meet with him for consultation on call. The object is to see that all lines of parish activity are fully covered, and to prevent overlapping of effort.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Raising a Building Fund

HOLY TRINITY MISSION, Southbridge (Rev. C. Morton Murray, priest in charge), is making a great effort to raise $1,000 to add to its building fund, as the convocation of Worcester is endeavoring to assist the mission in raising the $8,000 needed for a church. At a recent bazaar held in Southbridge by the Woman's guild, $528 was cleared. An offering on All Saints' Day was $104.76. Thus $630 has been added to the fund.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

News of St. Mark's Parish, Coldwater

ON NOVEMBER 14th Bishop McCormick visited St. Mark's parish, Coldwater (Rev. John Hewitt, rector), confirmed a class of seven, and dedicated the new parish house valued at about $12,000. At an informal opening of St. Mark's parish house on the day following nearly $1,500 was subscribed toward the debt of $3,000 due on the building.

CANADA

Diocese of Huron

THE RECTOR of St. Luke's Church, Brantford, the Rev. C. V. Lester, has gone to England to take up his work as brigade chaplain at Shorncliffe. — THE CONGREGATION of St. John's Church, Berlin, presented their rector, on the eve of his departure to take charge of another parish, with a purse of gold, to show their appreciation of his fourteen years of service.

Diocese of New Westminster

ONE OF the oldest churches in the diocese, St. Margaret's, Cedar Cottage, was entirely destroyed by fire November 2nd. The flames had made such headway when discovered that it was impossible to save any part of the building.

Diocese of Niagara

THE CHURCH at Port Colborne was destroyed by fire November 7th, shortly after

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the close of evening service.—A VERY warm welcome was given to Canon Piper, of Thorold, on his return to his parish after a year's service at the seat of war. He was the senior Canadian chaplain at the front.

Diocese of Ontario

BISHOP BIDWELL, in his morning sermon in St. George's Cathedral, Kingston, on "The Need and Power of Prayer," speaking of the execution of Edith Cavell said she was one of the most heroic women who ever lived. The Bishop urged that it is absolutely necessary to employ the great spiritual force of prayer.

Diocese of Ottawa

BISHOP ROPER presided at the annual conference, the first week in November, of the clergy and lay workers of the deanery of Stormont and Dundas, which met at Iroquois. The Bishop was the preacher at the opening service. At the public meeting in the town hall on the second day the Bishop gave a very clear account of the changes

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Diocese of Quebec

IN A recent letter from Canon Scott to his congregation at St. Matthew's, Quebec, he speaks of his sad separation from them of now over a year, but he adds, "The longer the war lasts, the more thankful I am for the high privilege of being called to minister to our brave men at the front."

Diocese of Saskatchewan

BISHOP NEWNHAM spent the second week in November in St. Paul's parish, North Battleford. The children's offerings there provided five hundred copies of the Gospels in the Russian language for the Russian soldiers in the trenches. A large number of the men of the congregation are serving at the front.

Diocese of Rupertsland

A MEMORIAL service was held in All Saints' Church, Winnipeg, for the late Sir Charles Tupper, one of the fathers of the Confederation of Canada, and for some years the last remaining one. He was over ninety years old at the time of his death. His son, the present Sir Charles, and Lady Tupper, with other relatives, were present at the service.—PLANS FOR a mission to be held throughout the diocese early in the new year, to emphasize the lessons of the war, so that the whole Church may realize them, are being perfected. Archbishop Matheson, with a strong committee, is completing details. The question whether the first step should be the bringing together of all the clergy for three or four quiet days, or whether this preparatory work should be done in the several deaneries, has not yet been decided. There seems to be a strong feeling in favor of a united gathering. —COMMEMORATION services for St. John's College and School, Winnipeg, took place in the Pro-Cathedral, November 5th, the preacher being a graduate of the college, the Rev. H. Cawley. The warden, the Rev. Dr. Robinson, who has been ill, is now almost entirely recovered.

THE CONSECRATION of Holy Trinity Church, Winnipeg, November 14th, marked the fortieth year of the incumbency of the rector, Archdeacon Fortin. Archbishop Matheson preached on the occasion. In this church Bishops Pinkham of Calgary, Newnham of Saskatchewan, Reeve of Toronto, and Grisdale (formerly) of Qu'Appelle were consecrated. The equipment of the church is all the best of its kind and the parish house is one of the largest in the West.

Diocese of Toronto

THE FOUNDATION stone of the new Church of St. Michael and All Angels, Toronto, was laid by the Bishop on November 13th.—THE FINE stained glass window in St. John the Evangelist Church, Toronto, given as a memorial to his wife by General Sir William Otter, was unveiled November 7th. The late Lady Otter was an active worker in the parish.—THE NEW parish house for St. Monica's Church, Toronto, was opened November 5th. —CANON DAVIDSON, of St. John's Church, Peterborough, has been appointed to the chaplaincy of the 93rd Battalion for overseas service. It is expected that the 93rd will winter in Peterborough, going to the front in the spring.

"THROUGH the Spasski Gate of the Kremlin," says a correspondent, "I saw a regiment march down to entrain, every man lifting his cap as he went through the long dusky archway." "Spasski" signifies "Our Saviour." Over the gate hangs a figure of Christ, fixed there in 1647 by a Czar who ordered that no man should pass through with his head covered. Still all hats and caps are taken off. No Russian would fail in this mark of respect.—*Exchange.*

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